

MILITARY CHAPLAINS'

REVIEW

1977









MILITARY CHAPLAINS REVIEW

VIEWS FROM THE LAITY



FALL, 1977

PREFACE

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the view of the Chief of Chaplains or the Department of Army. When used in this publication, the terms "he," "him," and "his" are intended to include both the masculine and feminine genders; and any exceptions to this will be so footnoted.

Articles should be submitted in duplicate, double spaced, to the Editor, *Military Chaplains' Review*, United States Army Chaplain Board, Fort Wadsworth, Staten Island, New York 10305. Articles should be approximately 8 to 18 pages in length and, when appropriate, should be carefully noted.

EDITOR

Chaplain (LTC) John J. Hoogland May 1971—June 1974

Chaplain (LTC) Joseph E. Galle III July 1974—September 1976

Chaplain (LTC) Rodger R. Venzke October 1976—

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KEEP IN TOUCH!

Some years ago, during the planning of a homiletics workshop, a chaplain was asked to arrange for a group of lay people to attend. "What do you need them for?" he asked, "I thought this was a workshop for preachers!"

His question seemed logical enough but, unfortunately, it represented a type of "bureaucratic thinking" that can infect the ministry. Just as any organization can lose sight of the people they were meant to serve, the Chaplaincy can easily become an end unto itself. The most tragic deterioration of a pastor is to become a confident answer-man to questions no one is asking.

With that in mind, we sought some feedback from the great variety of people we are called to serve. We asked them to reflect on the ministry of chaplains honestly and openly. The following articles come from Catholics, Protestants, and Jews, from a spec' four to a four-star, from an Army doctor to a DA civilian, from an active soldier to a retired commander, from men and women. Admittedly, it's a small representation and what is said is the private view of each author. Nevertheless, they give us a glimpse of how our work is perceived. If there is a common theme, it's expressed in that standard parting phrase: "Keep in touch!"

Martin Buber insisted all genuine communication is dialogic. Another scholar suggested it was improbable that an encounter with God could result from one-way communication. So you're invited to read the following pages as openly and freely as they were written. Perhaps they'll bring to mind the parish priest in William Croswell Doane's poem, "The Preacher's Mistake." The priest had spent his life in the church's steeple, forever reading from transcendency. And then—

In his age God said,
"Come down and die!"
And he cried out from the steeple,
"Where art thou, Lord?"
And the Lord replied,
"Down here among my people."

ORRIS E. KELLY
Chaplain (Major General), USA
Chief of Chaplains

**HEADQUARTERS
DEPARTMENT OF THE ARMY
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“Soldiers expect chaplains to understand and sympathize with us as we are, but they also expect chaplains to lead us to where we should be.”

—Bernard W. Rogers

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“Are chaplains fulfilling their mission in the military? It is my contention that many are not. They are spending much of their time at a secular job rather than doing what they are commissioned by God to do.”

—Edwin F. Irwin

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“Instead of the chaplain working to make his commander a better commander, the commander should be working to make his chaplain a better chaplain.”

—Donald R. Morelli

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“. . . I've seen it happen again and again. Chaplain leaves, new chaplain arrives, everybody in the program becomes angry and frustrated. . . . There is no reason to dismantle a program for change's sake. . . .”

—Norman M. Covert

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“The increased time spent in hospital units by well-prepared chaplains is most welcome. I, for one, hope their numbers will increase.”

—Katherine F. Galloway

* * * * *

“. . . where are the chaplains who . . . frankly and perceptively translate the Bible to the real life problems of similar people trying to cope with a similar lifestyle? I know only a few who've come close to speaking about me, Mrs. Army Wife. . . .”

—Norene R. Evans

* * * * *

“I hear approximately 175 homilies at Mass in the course of a year. . . . Of those, usually only 4 or 5 strike me as being very good.”

—J. Frank Henderson

THE CHALLENGES OF THE CHAPLAINCY

General Bernard W. Rogers
Chief of Staff, United States Army

As a layman and as a military officer, I have been impressed by the challenges faced by Army chaplains. These challenges are not new. Serving as a chaplain in the United States Army has always been a challenge because of the Constitutional guarantee of religious pluralism in our Nation and our recognition of the right of the individual to pursue personal religious practices while serving in the Armed Forces—in peace or in war.

The first challenge is the matter of spiritual guidance in a pluralistic society. Because of experience in reconciling conflicting viewpoints, Army chaplains have been at the forefront of movements that swept American religious communities. A prime example is the ecumenical movement. Chaplains, from the beginning, have served as examples of religious cooperation without compromise. While until quite recently in the civilian community religious differences were jealously guarded, Army chaplains in the field have always been more than just representatives of their particular faith. To a soldier in need of spiritual comfort a chaplain was a chaplain whether minister, priest, or rabbi. It is common to hear soldiers of one faith praise chaplains of another faith who were there when it counted.

To the soldier, and especially the front-line soldier, chaplains have always represented the strength that comes from believing in something greater than one's self. In a time when many scoffed at faith, the accounts written by former POW's who spent years in Communist prison camps reaffirm the importance of religious beliefs. One thread runs through all of their accounts—while their captors might shake their faith in family, nation, and self, the one pillar that sustained them through the most terrible and appalling ordeals was their faith in God. This faith enabled them to retain their hope when all else seemed lost.

General Rogers, a native of Fairview, KS, has been the Chief of Staff, United States Army, since 1 October 1976. Since his graduation from the United States Military Academy in 1943 he has held assignments ranging from aide to combat leader, from student to Commandant of Cadets, from platoon leader to the Army's highest position. From 1947 to 1950 he attended Oxford University, England, as a Rhodes Scholar, receiving a Bachelor of Arts and Master of Arts in Philosophy, Politics, and Economics.

Building and sustaining that faith are the most important actions of a chaplain . . . and chaplains perform these acts primarily not by what they say but by what they do. A soldier's evaluation of chaplains has more to do with the chaplain's willingness to share the soldier's hardships and dangers than with the fine distinctions among the various faiths and denominations. The millions of Americans who witnessed the dedication of the Chaplains' Corps while serving in our Nation's Armed Forces may well have provided a substantial groundwork for present interfaith programs in our civilian communities.

The second challenge facing our chaplains is providing for human needs. This challenge has plagued the American civilian religious community—how to find the proper balance between spiritual and secular duties. Should the emphasis be on salvation through faith or should the ministry concern itself primarily with human and worldly needs?

Since chaplains were first authorized by the Continental Congress in July 1775 they have had to deal with this apparent dilemma. I say "apparent dilemma" because the distinction is more apparent than real. This dual role of Army chaplains is probably best epitomized by the classic rejoinder to a soldier's complaint about Army life or plea for help with personal problems—"Tell it to the chaplain."

Soldiers have been telling it to the chaplain for over two hundred years, long before there were soldiers' councils, equal opportunity programs, or formal grievance channels. Chaplains have traditionally served as an important conduit to keep commanders informed about soldiers' problems and the state of morale within the command. This sometimes takes great moral courage and perseverance, but chaplains do not shrink from the task. Chaplains understand that their concern for our soldiers' human rights is essential to their concern for our soldiers' spiritual well-being. These are complimentary, not contradictory, facets of a chaplain's duties.

Caring about our soldiers' welfare is now more important than ever. Many of today's young soldiers, often with families of their own, are facing great personal and financial difficulties. The chaplain is in a unique position to assist in dealing with these difficulties and to bring them to the attention of the Army's leadership.

A third challenge is providing the moral framework for the military community. This task has not been made any easier by the erosion of standards in the society at large. When standards could be firmly anchored on religious foundations it was relatively easy to

announce and enforce moral standards of conduct. Now, in an age of relativity, this is much more difficult to accomplish. While debilitating to our civilian society, this can be deadly to our military society.

The Officer Corps of our Army was recently advised that they are expected to be "the conscience of the Army." This is doubly true in the case of the Chaplains' Corps. Through your words and your actions you must set the example. You must not temporize with wrongdoing, no matter how fashionable such attitudes may be. Soldiers expect chaplains to understand and sympathize with us as we are, but they also expect chaplains to lead us to where we should be.

A fourth challenge facing the chaplain in today's Army is getting out from behind the pulpit and immersing himself in every facet of his military community. His ministry extends from the chapel to the barracks, to the ranges and the field exercises, to the homes, to the enlisted men's clubs, to the family counseling activity, to the sports fields, to the libraries, to the recreational service centers . . . to every place and activity that involves the soldier and his family. I am especially proud of the manner in which our chaplains have met this challenge.

Our Chaplains' Corps has been meeting such challenges for over two hundred years. Chaplains have looked after the Army's spiritual welfare, have championed our soldiers' human needs, have set the moral tone for the Army, and are immersed in the various activities of their ministry. They have always been there when we needed them; they always will be.



WHAT DOES THE COMMANDER EXPECT FROM THE CHAPLAIN?

Colonel Quay C. Snyder

Commanders have varied expectations of their chaplains. In an attempt to express one view of the role of a chaplain, the following mythical letter is written by a commander to his new chaplain. While the letter is oriented toward the young chaplain about to enter his first tactical unit, the salient factors are pertinent to all chaplains, regardless of experience and seniority.

Dear Chaplain:

Welcome to the Ninety-Ninth Battalion. A copy of Department of the Army orders assigning you to our organization arrived today. I am delighted to know that you and your family will be joining us in the near future. Our unit has been without an assigned chaplain for the past three months, since Chaplain Jones departed to attend the Chaplains' School. We truly miss him. He made a significant contribution, as I am sure you will also. Since this is your first assignment to a TO&E unit, in addition to welcoming you and expressing our joy with your new assignment, I shall try to articulate some of my philosophy on the role of a chaplain in a TO&E organization. Hopefully, it will help you understand my expectations and, perhaps, minimize any concern you may have as to your role in this organization.

Each commander has (and should be able to articulate) a personal philosophy of leadership. As part of that philosophy some commanders know what they expect from the various staff members. There is a specific role for each commander and each member of his staff. One staff member's role frequently neglected by commanders is that of the chaplain. I hope I am not guilty of that neglect.

Chaplain, you are a very, very important member of this or-

Colonel Snyder is currently Director of Faculty and Student Development Programs at the United States Army War College, Carlisle Barracks, PA. A graduate of USMA, with a master's degree from Purdue and a doctorate from New York University, Colonel Snyder has more than twelve years' experience teaching behavioral sciences. He taught leadership at the Seventh Army NCO Academy, served two tours teaching Psychology and Leadership at West Point, and taught behavioral science subjects at the Army War College and Pennsylvania State University.

ganization and a valuable asset. It is my sincere prayer that, with your help, we can continue to grow in God's grace, serve our soldiers, and improve our readiness of this organization. Your role will be a major one with challenges and, hopefully, rewarding—spiritually, professionally and personally—to you.

What are the qualifications I, as a commander, expect of a chaplain of the Ninety-Ninth? First, and most important, I expect you to be a man of God, true to your faith and willing to be a walking, daily witness of your faith. From your ORB that accompanied your orders I see that you are a member of a major denomination. I expect you to know who you are and constantly stand up for what you believe in—*dedication to your faith*. Along with that dedication to your personal faith, it is just as important to be tolerant of the views of others. I'm sure you, too, have seen individuals so lacking in empathy that they were not able to communicate effectively with people with dissimilar views. Their focus on a particular denominational belief blinded them to the beliefs of others. It is not necessary to agree with others, but it is important to respect their right to those beliefs—friendly cooperation without compromise. Our unit contains men and women from a variety of denominations and religions along with those who disclose no belief.

You need the ability to communicate with them and to relate to their experiences. Your knowledge of theology and human relations will help bridge the gap between the various denominations and faiths. Your ability to be empathic will strengthen that bridge for all soldiers in this organization.

Chaplain, an understanding of the mission and organization of the United States Army is essential. I expect you to rapidly become familiar with the mission, capabilities, history, and traditions of the Ninety-Ninth. We're a proud unit and are anxious to have each member aware of our traditions and history. Along with that awareness, I feel a chaplain's effectiveness is increased if he will learn as much as he is able about our weapons, aircraft, vehicles, and equipment. You will find the soldiers eager to teach you about their weapons and equipment; they will want you to drive the vehicles or to learn to fire the weapons. We need a soldiers' chaplain who is a soldier, mentally and physically tough, but compassionate and understanding.

A very important qualification is possession of a genuine concern for people (love of your fellow human beings). Along with this is the ability to relate to all members of this unit, especially to the young soldiers and their spouses. That, of course, implies that you will have the special skills needed to be an effective counselor. Con-

stantly sharpen those skills; read a wide range of literature; learn to use small fragmented segments of your time. To summarize, the qualifications I feel are important for a chaplain in the Ninety-Ninth to possess, are: 1) he must be a man of God—a chaplain, first; 2) he must be a warm human being; and 3) I want a chaplain who is qualified as a US Army soldier and as an officer.

With these expectations of a chaplain's qualifications you may be wondering what duties are expected of a chaplain in our unit. Again, since you are a chaplain, the primary duty must be the effective conduct of religious services. Religious services are more than just a once-weekly chapel service. I expect you to provide a full range of religious services from barracks Bible study sessions and visits in family quarters to meaningful weekend retreats. I offer my full support to assist in any way you feel it may be appropriate. Please be assured, I will not interfere or attempt to tell you how to structure any service or sermon. Chaplain, the spiritual welfare of all the soldiers and officers, regardless of their faith or conviction, is your primary duty. There are many additional ways I hope you will contribute to making the Ninety-Ninth an effective military unit and a superb team.

You will be expected to solve a variety of human problems, as well as fill spiritual needs of the men and women of our unit. I count on you as my personal advisor, counselor, and friend. I don't expect you to secure permission or to notify any one when you want to discuss anything with me. I am available day or night, at home, in the field, or at my office. You should quickly establish yourself as a confidant to all the soldiers in the unit. I respect your role, your duties, and your special relationship as a counselor and will not ask you to divulge any confidential information to me. I do want you to advise me of the practices or conditions you discover that do not contribute to a high state of readiness of the unit and favorable job satisfaction on the part of our personnel. In short, I expect you to be another set of eyes and ears without undermining the special relationship or confidence you must have with each of our soldiers. As you discover problems, help solve them—whether they are financial, marital, emotional, physical, disciplinary, or leadership problems. The best way for you and me to discover and solve problems is to get out of our offices and see what the members of the unit are doing.

I hope that you will have the opportunity to visit any members of the unit that are hospitalized. Occasionally, it would be appropriate for us to go as a team to visit the sick and hospitalized members of the unit. I want you to also occasionally visit the hospital to observe sick-call. Occasionally, we may have a soldier in trou-

ble with the law. When we do, I expect you to visit him, be it in the stockade, or the local jail. Perhaps, we can help the soldiers before they get into that kind of trouble. It is most important that you, as a man of God and as an officer, attend training. When the unit goes out into the field I expect my entire staff to be "with the troops." I expect you to be a regular attendee at the physical training sessions and a leader on the road marches. In that vein, I like to have my chaplains wear something symbolic (*e.g.*, a colored baseball cap, or a large cross painted on their helmets) to identify them to the troops. I want you to be seen. I want our troops to know you are with them and available to help them. Perhaps, some of the troops can even translate that into the realization that God's presence is always with them. I want them to see you on marches, at PT, on the weapons' ranges, in the vehicles, in the mess halls, in the clubs, as well as in the chapel. There will be times when participating in training, especially field training in rain and cold and mud, will be unpleasant. That is when our young soldiers need you the most. There will be festive occasions when the major part of the unit will be relaxing. During these periods, some of our soldiers will be on guard duty or involved in an unpleasant detail. At these times it is a great lift to the individual soldier to see his commander and/or his chaplain. Take God's love to the troops; don't wait for them—in the chapel. Their spiritual welfare must come before your personal comfort.

One other area where I would like you to be an active participant is in the management of the Morale Support Funds (MSF). The MSF are monies which we receive from the Department of the Army to purchase items for recreation and entertainment. These funds are provided for the soldiers' welfare. I will appoint you to the fund council as soon as you arrive on station. The meetings are held quarterly and I expect you to be an active participant in determining the priorities for the allocation of these funds.

If you can find time in what will be a busy schedule, you should make pastoral calls on the members of this unit. I realize this may not be practiced in some Army units, Chaplain, but it is an important function of any clergyman and we, the members of your congregation, need your constant support. Visit the soldiers in their barracks. Go to their homes. Spend time in their work areas.

Finally, I expect each member of this organization to maintain a soldierly appearance and a positive military bearing. You and your enlisted assistants are expected to maintain the high standards prescribed for the rest of the organization. We are proud of our uniform, delighted to exchange friendly greetings with our salutes, and enjoy a high sense of esprit de corps in the Ninety-Ninth.

Perhaps, you are wondering what's the "bottom line." Be a pastor and teacher to all of us, a soldier's chaplain, the commander's right-hand helper and, especially, a servant of the Lord. There is a role only you can fill. That's the bottom line. My intent has been to "tell it like it is"—to help you understand my beliefs about the role of chaplain. I am not sure what you have been taught at the Chaplains' School; hopefully, my concept of the role of a chaplain and their doctrine are congruent.

Again, my welcome. We are anxiously looking forward to your arrival and the opportunity to serve with you and together for the men of the Ninety-Ninth. Sometimes it may seem that there is too much work expected for any one man, but there will be time for fun, fellowship, relaxation, and an opportunity to serve with the most outstanding soldiers in the Army. I cannot close this letter without including the Biblical quote that has to be a cornerstone of our leadership philosophy. It is from Matthew, Chapter Two, Verses 25-28:

But Jesus called them together and said, "Among the heathen, kings are tyrants and each minor official lords it over those beneath him. But among you it is quite different. Any one wanting to be a leader among you must be your servant. And, if you want to be right at the top, you must serve as a slave. Your attitude must be like my own, for I did not come to be served, but to serve, and to give my life as a ransom for many."

Sincerely,



A DIVINE COMMISSION?

Specialist Fourth Class

Edwin F. Irwin

Rudyard Kipling wrote an immortal poem about eleven blind men and an elephant. The poem had a simple theme but a dynamic message: You cannot determine the whole of a thing by only knowing one of its parts. That means anyone who tries to elaborate on something by only portraying one part is not describing the whole thing. One of the blind men described the elephant as a tree. We know he was wrong, but the blind man only felt the elephant's leg and that, in effect, was what he described.

The Chaplaincy could be described like a blind man describing an elephant. But the description would only present one aspect of the organization. The anatomy of the Chaplaincy is as immense as an elephant's, full of varied parts. Only when these parts are compiled can we see it as it is. Perhaps the only general statement that can be made is: The Chaplaincy is an organization compiled of religious, ideological soldiers, officers in the military. They are placed there by a denomination to provide a spiritual ministry for other soldiers.

The title of this article asks the question: "A Divine Commission?" My purpose is to question only one part of the Chaplaincy. Are chaplains fulfilling their mission in the military? It is my contention that many are not. They are spending much of their time at a secular job rather than doing what they are commissioned by God to do.

I have reached this conclusion from a broad conception of what I believe the chaplain and the Chaplaincy to be. I view the Chaplaincy as a worldly program and the chaplain a human being who is religious. Since that is a very general statement, I would like to define it further.

THE CHAPLAINCY: A WORLDLY ORGANIZATION

It is necessary to recognize that the chaplain organization is not a religion nor a church. It is an organism programmed to provide religion. But, emphatically, it is a worldly (secular) body.

There are a number of reasons why I perceive this in contrast

Specialist Irwin is a Chapel Activities Specialist assigned to the Command Chaplain's Office, Fort Carson, CO. He is the son of the Reverend and Mrs. George Irwin who are presently serving as missionaries (CMA) in France. Specialist Irwin attended a Bible college in Toccoa Falls, GA, and entered the Army in 1976.

to a "divine" institution. The first is, despite the fact that those within the Chaplaincy are religious leaders, the organism was established by order of the United States Government, not by God. Secondly, there is no agreement on who God is, what he is like, or how one reaches and relates to him. If there was an agreement, then the Chaplaincy would, in turn, be a church or a religion within the military and, therefore, called a spiritual organization.

Because there is division within the Chaplaincy, it does not mean there is a divided purpose. "A house divided against itself will fall." The Chaplaincy is not divided. Its purpose is singular—not to provide the military with a church, but to provide the soldier with religious support.

A third reason for the worldly nature of the Chaplaincy is that it was developed with the same concept as the American Constitution: all people are free to worship and think as they wish. The idea of the Chaplaincy is to provide soldiers with opportunities to exercise their religious freedom. It does not tell them how to worship. Had it been ordained by God there would have been a singular directive on how to worship. How simple it would have been if everyone knew who God is and worshiped alike. Perhaps we would not need "freedom of religion," nor any freedoms at all, not even armed forces.

Fourth, the chaplaincy is full of secular problems. Problems of bureaucracy, politics, and government. The divine purpose is to bring God to man, not to establish an all-inclusive spiritual operating procedure.

Certainly, one can see that the secular operation of the chaplain organism is good. Our government does not dictate religion to its soldiers. The basic foundation of the Chaplaincy is secure and provides only a bureaucratic system open to denominations who want to send their religious leaders (chaplains) so their constituents, within the military, can have religious fulfillment. These chaplains have been granted the freedom to direct their religious programs without interference of regulations.

This freedom emphasizes the democratic principle that church and state are separate. A program ordained by divine decree would have to be nationally accepted. The fact is, the Chaplaincy is nationally accepted but not its religions. The national aspect of the Chaplaincy is what Congress ordained—not what God ordained.

This introduces the fifth argument for "The Chaplaincy: A Worldly Organization." The Chaplaincy is certainly a function within the military and not separate. It is an established bureaucracy full of paperwork, rank, file, and systematic procedures normal

to such an agency. This is why I call the Chaplaincy a secular organization.

Nevertheless, the *function* of a chaplain is ordained of God. Even though the government, at any time, can end the Chaplaincy, it cannot remove the "divine" ordination of a chaplain. Chaplains are not directed with a worldly commission, but are ordained to work within a secular institution. Their primary task is not the operation of the Chaplaincy, but it is the fulfillment of their divine commission.

THE CHAPLAIN: A HUMAN BEING

Within this context I want to emphasize that the chaplain is not an individual specially designed by God to be his supernatural agent, hence, better than other mankind. Regardless of the chaplain's relationship to God, he is human. He suffers all man's frailties—morally, emotionally, and physically.

It was amusing to me, for instance, to see the extremely good attendance at one of the chaplain training conferences at Fort Carson. The training topic dealt with sex. Two interesting facts can be observed from this anecdote: chaplains will normally skip scheduled training from time to time; chaplains will go out of their way to attend training when it is interesting to them. These are normal characteristics of any individual.

Another human characteristic found in chaplains is the similarity between them and other officers in the "games" they play. Some chaplains, and enlisted personnel connected with the Chaplaincy, have been "rifted" or transferred in very undignified manners because they caused problems for those in higher ranking positions. Some chaplains will use rank for favoritism, especially if a sympathetic chaplain can be found in a position of command. Of course these actions are natural. The point is simply to show that chaplains are not above the "games" played by other humans.

While this may appear to be an attack on chaplains, it is not. I do not intend to degrade or shame the chaplain. For someone to be human does not, in any way, deteriorate an image. Nevertheless, chaplains often are burdened with an image that places them on a pedestal above other humans. It is necessary to recognize them as ordinary people.

In contrast to the civilian parish, it is difficult for chaplains to find a religious community to surround them with a rigid, religious system. Outside the military there is a denominational "cold war." Each church has a tendency to isolate itself. Stringent religious worship and habits are facile tasks for civilian clergy because they

are supported by people with like religious beliefs. But the chaplain's parish contradicts this. He doesn't always find the same sympathy supporting all his religious beliefs. This makes the chaplain's position particularly difficult. Each soldier, in turn, has his own expectancy of how the chaplain should behave—placing a heavy burden on him to be super-human.

Despite this burden, I have found chaplains to be more real in their approach to people and to each other. The denominational "cold war" is practically non-existent in the military because most chaplains overlook doctrinal differences and concentrate on the basic fundamentals of faith.

This doesn't mean chaplains don't have disagreements. They do. But their arguments are not over religion, as one would expect, but rather over the worldly aspects of the chaplaincy, *e.g.*, how the money will be spent, or who will be in charge of what chapel. They will argue relentlessly over these logistical fundamentals but avoid religion because they don't want to offend their peers. This is simply another human characteristic. Chaplains desire complete control of their respective areas of duty. They are selfish. Occasionally a chaplain imagines he is the only one capable of accomplishing a task. He is afraid to delegate responsibilities to his subordinates and consequently gives the impression his way of doing things is better than others.

That practice burdens the chaplain with an exorbitant amount of work and much of his ministry (his *divine* commission) is left uncovered. Thus the secular institution consumes much of the chaplain's time and energy. His purpose for being in the Army is not as pronounced.

THE CHAPLAIN: A RELIGIOUS MINISTER

I want to emphasize that the chaplain is a religious person with a religious profession. The adjectives "religious" and "human" however, do not contradict each other. When I say a chaplain is human, I do not mean he is a demagogue, nor do I mean he is merely a religious human. He is a religious leader—a clergyman—trained to guide people to a "better" religious life by ministering to their spiritual and moral needs.

One can draw a parallel between the professions of the medical doctor and the clergyman. A medical doctor's duties are to minister to physical needs of people, whereas the chaplain ministers to their spiritual needs. They both specialize in a healing ministry—one for the soul—one for the body.

My brother, a missionary doctor in Gabon, West Africa, grew

up in the K'hmer Republic where our parents were missionaries to the Montagne Gaurd. While there, he watched people die because they couldn't get proper medical care. This made him determined to become a medical doctor and return to areas like the K'hmer Republic where the need is so great. It was his "calling" to serve.

Much like this, chaplains also have a "calling" to serve. But their calling is to the military where they have seen a spiritual need. Therefore, as much as my brother's profession is to serve as a doctor in Africa, the chaplain serves as a minister in the Armed Forces.

Both the doctor and the chaplain have particular duties to perform to fulfill their callings. Anything else only retards their efforts. The task of the chaplain is to lead military people in religious experience. Nevertheless, as I observed, many chaplains are burdened with logistical problems of chapel management that need attention. In fact, some chaplains are forced to work only in the administrative part of the Chaplaincy. Consequently, they are not performing religious duties but filling secular roles. They are not doing what they entered the Army to do. I do not recognize this to be a "divine" calling.

The problem of taking chaplains from their ministry to perform secular functions puzzles me. A great surgeon performs surgery. He does not handle the financial functions of hospitals. But often a chaplain will be a financial manager in the Chaplaincy. It would seem to me that chaplains would want to be remembered for their religious ministry in the military—not for being an outstanding Admin' Chaplain or Staff Chaplain. It seems strange to me that as a chaplain rises in rank he takes on less spiritual ministries and more management positions. It is a misplacement of priorities when the most important aspect of the Chaplaincy "takes the back seat." Chaplains need to recognize their religious ministry is extremely important and should not confuse it with other duties. Their primary mission in the military is to be religious leaders.

THE CHAPLAIN AND HIS TEAM

What is intrinsic to this issue is that chaplains need to fulfill their mission, but many are not. They are filling secular roles that other men and women, not in religious leadership positions, could easily handle. Within this context I would like to suggest some alternatives that would allow the chaplain to be more of a religious minister.

The Chaplaincy does not need to go through a complete change to accomplish this. Simply by adding some jobs and restructuring others within the Chaplaincy there could be a better branch.

Nevertheless, before this is accomplished, each chaplain needs to recognize that his function in the Armed Forces is not directing an organization; his job is to minister to troops. This will fall in order if, first, he recognizes that those who are in his organization, his team, are not working *for* him, but *with* him. Secondly, he should encourage those working with him to assume the secular responsibilities. This would make the work more cohesive. Chaplains would be relieved of duties that subtract from their ministry and lay people would perform those secular jobs.

Tragically, many chaplains regard their co-workers as incapable of handling such responsibilities. They don't think they're qualified or adequately trained. But why not see to it that the person *is* trained so he can be qualified? There are schools of management that are open to the Chaplaincy. Unfortunately, the openings are filled by chaplains.

Training people to accomplish tasks is important anywhere. Chaplains were trained to fill their religious leadership role in the military. Before they entered that education, they could not handle those responsibilities. They had to be properly trained and that training prepared them for their role as chaplains. Their preparation led them into a religious profession. Their religious ties and devotion motivated them to pursue it. Thus, armed with what they had learned, they entered the Chaplain Corps as ministers.

However, despite that education, many chaplains are being tasked with something they were not basically trained to do. The jobs they are filling, however well they perform them, are not within the framework of the primary objective of their education. It seems logical, therefore, instead of wasting that valuable education, that someone else, whose primary objective is to handle the logistical and administrative work, should be trained to handle all those management responsibilities. These people too are motivated basically by their jobs, or they would not have entered the military to do them.

A team concept places people in the places most suited to their abilities, motivation, and training. It follows that in the Chaplaincy those who are motivated and educated in religion should fill religious roles and those prepared to work within the secular areas should be responsible for those areas. This concept, where lay people handle the program that is secular, relieves the tendency for religious favoritism and subjective handling of the organization. People who are only in the program to see that it operates efficiently and are not concerned with the religious experience of the participants can be much more objective in its operation. The funds,

for instance, can be objectively handled and used to benefit the whole organization rather than one or two denominations. When chaplains operate such jobs, even though they may be very objective, there is always the possibility for favoritism.

If the chaplains would open the organization for others to fill these management positions, the program could be much more effective. Positions that chaplains are filling today could be given to chapel administrators, opening many new jobs in that field and, perhaps, allowing for a different kind of officer in the Chaplaincy. The program would give more incentive to the Chapel Activity Specialist to continue his military career because he would recognize it as a job with a future, and also an important ministry for him. At the same time, this would leave the chaplain practically free to concentrate his efforts on his religious ministry.

The problem is that many chaplains don't want to relinquish these responsibilities. And as long as they do not, the problem will continue.

CONCLUSION

The important issue here is not to give those working with the chaplains better jobs, but to free the chaplain to accomplish his mission without hindrance from duties others could fill. Which brings me back to the purpose of writing this article. The title questions the "divine" commission of chaplains because many are not filling that commission. Their mission has become something other than religious, defeating the purpose of the Chaplaincy. The chaplain is human, but his function in the military is religious. He was not called to manage the Chaplaincy, to administrate a secular organization. It is my contention that the chaplain should be allowed every opportunity to fulfill his "divine" commission.

The Chaplaincy is a secular organization but chaplains cannot accomplish their mission in the military effectively when they are placed in positions of administration and logistical management. These jobs could be filled effectively by qualified individuals who have joined the military, not as ministers of religion, but as administrators and logistical managers. By increasing the training of these people, chaplains could better fulfill their "divine" commission; they could operate more fully in the Army as religious ministers. No longer would soldiers have to question their chaplain's purpose in the military. His mission would be clearly his calling. He is there to minister.

A COMMANDER'S VIEW: THE INDUSTRIAL CHAPLAINCY AS A TOOL OF MANAGEMENT

Colonel Leo A. Brooks

EDITORIAL NOTE: The following address was delivered by Colonel Brooks at the Development and Readiness Command (DARCOM) Chaplains' Training Conference/Workshop at Arlington, VA, in October 1976. His remarks are particularly significant for this issue because they reflect his personal concept of the ministry in an Industrial-type Chaplaincy.

Douglas MacGregor said, "When the objectives of the organization come closest to the objectives of the worker, the worker will be the most productive." If that statement was true in the late fifties, it must surely be true today. He had a simple premise founded on a very simple truth: "If you scratch my back, I'll scratch yours." Organizations have personalities. Organizations have complexes, high points and low points. Organizations behave like individuals. Organizations portray the cumulative sociometry of their individuals. When management conveys to the workers that management cares, the worker cares.

I am not here to discuss management theory. I am here to discuss the Industrial Chaplaincy as a tool of management in the military/civilian environment, with particular emphasis on the US Army Development & Readiness Command's depot system. As my biographical sketch indicates that is what I know best.

Then, why did I quote Douglas MacGregor? Because he relates the understanding of the objectives of the organization and the workers to success.

The next natural question is, what are the objectives of a depot? That depends on whom you're asking. If they're not careful and relax, they'll tell you what their objectives really are. They'll tell

Colonel Brooks, the son of a clergyman, entered active duty in 1954 after being designated a Distinguished Military Graduate from the Army ROTC at Virginia State College. His varied assignments, including two tours in Vietnam, have been at such positions as the DARCOM Deputy Secretary of the General Staff; the Congressional Affairs Officer for the Deputy Chief of Staff, Logistics, Hq DA; and the Cambodian Desk Officer in the Organization of the Joint Chiefs of Staff. He was the Commander of the Sacramento Army Depot prior to his present assignment as the Commander of the 13th Corps Support Command, Fort Hood, TX.

you what the depot organization must do for them.

For example, if you happen to ask someone from the Chamber of Commerce, he'll tell you that the objective is to be a part of the community's economic sustained base.

If you happen to ask the union president, he will eventually confess that it is to guarantee work for employees and to perpetuate his base of power.

If you ask the safety officer, he will say it is a place for employees to do their work without accidents and injury.

If you happen to ask a staff officer in the higher headquarters, he will tell you it is to keep him posted on everything so he can be the first to tell the General.

Some chaplains would say it is to rehabilitate sinners, to shut down the bar at lunch time, and to save the souls of the workforce, whether they need it or not—notice I said, "some Chaplains."

But ask the Commander what his mission is, or what is your major objective, your purpose in life, he will tell you in one word—production. His mission is to produce whatever there is to be produced, and to do it well—whether it's supply, maintenance, calibration, or procurement. It makes no difference. His answer is always going to come back—production.

If you as chaplains can't buy that, you aren't going to be very successful with your plowshares or your pruning hooks in the industrial setting. This motivation differs from troop duty only in that one respect. Troops train for war. If they stop for a day off, only the training stops. On the other hand, the war is every day in the depot.

The Depot Commander is besieged with demands to get his shipments out on time, to meet his maintenance production schedule, to reduce his warehouse denials, and a host of other things that relate directly to production.

But, of course, every commander knows that the resources with which he must make his production are: money, material, machines, and people. Let's home-in on people and stipulate the need for the other three. The commander needs his people in the same good working condition as his machines. He is not, therefore, just altruistic when he becomes concerned about people.

You don't need a chaplain to help you do that. A psychologist or sociologist will do just as well. And that is the biggest tale I have ever told!

If you agree that man is physical, you hire a doctor.

If you agree that man is social, you hire a social worker.

If you agree that man is psychological, you hire a psychologist.

And if you, as a commander, can be convinced that the *whole* man is also spiritual, then you need a minister. That is the departure point from which I, as the Commander, used the Chaplain as a part of my management structure.

How does the Industrial Chaplain help the Commander? Not easy. It takes three things:

It takes a chaplain who can communicate his support for his commander.

It takes a commander who is willing to be helped.

Third, it takes a very cunning chaplain who can put those first two things together.

First and foremost, the chaplain must convince the commander that his objectives are subordinate to production. That is the most difficult part of your job. However excruciating it may be to you personally or repugnant to the specifics of your religious discipline, you will be a hindrance, not a help to your boss unless you are on his team.

You are dealing totally with a chemistry of one-on-one, one chaplain and one commander.

Your success will depend largely on the perception that you impart to the commander. That is why I made the sarcastic, but mostly unfounded, comment about "some" chaplains.

If the commander perceives you as a siphoner of some of his precious resources, you will not succeed. His perception is that he needs help, not millstones.

How do you convince him? You show him that you can, with his help, increase production.

"How many man-hours per day, Chaplain?"

"I couldn't say, sir."

"Well how do you know that you can increase my production?"

"When you have a bad night with the family, Colonel, did you ever stop to think about how it bothers you the next day? Haven't you had the experience of someone briefing you while you're reflecting on that terrible experience you had with your son, your wife, or your next door neighbor, and your mind begins to wander? You don't even hear what the briefer says. Has that ever happened to you?"

“Occasionally.”

“Well Colonel, there are 3,000 people out there. Many have bad nights like that regularly, and every time they have a bad night that makes them not produce for you well. I can’t find them all. Neither can you. Often when I do, it’s too late. Each one I find, and each one who is helped (I didn’t say each one *I* help, but each one who *is* helped) becomes more productive.”

“I still don’t see why I need anything other than a social worker.”

“Do you believe in God? Do you believe that God interacts with people and people really want to follow God’s teachings? Then you agree that man is spiritual, or potentially spiritual. And that’s the chaplain’s business, not the sociologist’s.”

The chaplain provides the conduit through which the commander discharges his responsibilities pertaining to those spiritual needs, without regard to faith, denomination, or affiliation.

The next major reason for a chaplain is:

A chaplain has the perceived, unique distinction of not being part of the establishment. Hopefully, he has a real sense of compassion and can convey human concern far better than any supervisor, who appears consumed with production. I am not absolving supervisors or commanders from the responsibility to demonstrate human concern. But the chaplain and his staff especially are perceived as people “who will listen.”

The third reason for selecting a chaplain over a social worker is that the Industrial Chaplaincy provides a very valuable forum, not duplicated elsewhere in the organization, in which the commander, or any subordinate supervisor, can demonstrate personal commitment to God in relationship to the workforce.

Lastly, I want to talk about what I perceive to be the difference between the employment of chaplains in industry and their use with troops.

There is very little difference in the time of their service. It’s Monday through Friday, because nearly no one goes to church on Sunday anymore, even on the Army post.

But the major difference is that we’re dealing with a 95% civilian organization with ties woven deeply into the local community, including the church. The Industrial Chaplaincy must build on the strengths of that situation and use the strong to help the weak. It requires a definite linking of on-post and off-post ministries, not nearly as acutely necessary with troops. While the troop chaplain

has a pulpit from which to rally his followers, the Industrial Chaplain has only the break area, the work bench, the grease pit, the cafeteria, an occasional classroom, the fire house.

Finally, I want to emphasize three things:

1. Much of your success depends upon your relentlessness in involving the chaplaincy in the things of management.

2. Separate and distinct from management theory, you must learn a good bit about the production business. The more you learn, the better you will be able to understand the behavior in this setting.

3. You are also the minister to the commander. He doesn't need another adversary or combatant, but someone who ministers like Chaplain (MAJ) Tom Bunnett did to me. Whenever he saw that the day had consumed me and the problems were down around my ankles, he would remind me that I didn't have to run that depot alone. God would help me.

What are your questions?

Question: I wish you would send your notes to each commander. I think it would be well to read and study them.

Question: Did you say chaplains' objectives are subordinate to objectives of productivity? I'm not sure I know what you mean by this.

Answer: The commander's objective is production. The depot's purpose for being there is production. The four things by which the production is created are money, material, machinery, and people. You could over-commit the attention of the command to the cares of people and have low production and have no depot. That would be wrong. That is what I meant by being subordinate. If your image is something that tends to disrupt production, you will turn the commander off.

Question: You said that the chaplain is not perceived as part of the organization?

Answer: He is not always identified as "establishment." He can more easily be "a friend" of a troubled person. You can't tell your whole life's story to the commander or your immediate supervisor. You can tell the chaplain.

Question: How coercive is the word "production" in the commander's mind?

Answer: That's difficult to describe. If the commander is skill-

ful, it can appear all-persuasive. Yes, I spend my time making better people for their benefit, but incidentally for my benefit too; and, I might add, for production.

Question: The production world has a mighty powerful influence in numbers of total people in it and there is another side of this story, too. That the people who are in this coercive environment are also capable of spiritual growth.

Answer: I have never been graded on the "spiritualness" (if there is such a word) of my subordinates, but I have been graded on production. You must not become insecure by my hard sell of the word "production." You must, however, fully recognize the major purpose of the organization and you will be a personal success, a supportive part of the Commander's team and pleasing in the sight of God.

THE PARISH COUNCIL—AN UNTAPPED POWER FOR CHAPLAIN AND COMMANDER

Colonel Donald R. Morelli

In the days of ancient Greece, people took their unsolvable problem to the oracle at Delphi. Today many of these unsolvable problems arrive at the chaplain's door, often referred there by the commander. Some people refer to it as "going to get their card punched." That expression, even though used facetiously, foretells the underlying predisposition of frustration which derives from the anticipation of failure to resolve the problem at hand. This predisposition to failure has come to be a shared link between the commander, the chaplain, and the soldier with the problem.

INCREASING IMPOTENCE FOR PROBLEM-SOLVING

There is little doubt that increasing centralization of resources and authority tends to diminish the individual commander's ability to get timely and responsible action to correct specific "personal" problems for his men.

The Army structure is evolving in such a way that commanders, especially at company and battalion level just do not have the operational ability they once had to control and direct the matters affecting their men's personal lives. The myth persists, though, that the chain of command can handle it. I for one, often wished to be approached only with those problems I could solve. I am sure that many other commanders feel the same way. We not only suffer a personal frustration at being unable to help, we must preside simultaneously over the gradual erosion of trust in the Army. To many beleaguered enlisted members, the Army has come to appear powerless. After all, one asks the chain of command, if you cannot help me solve my problem (perceived in great part as emanating from you), how could you accomplish something infinitely more difficult, like beating the Russians?

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What are these problems I've been talking about? For the answer you need only to look within yourself. The things that really bother you and me are the same things that bother the troops. In basic ways we all share the same conflicts and barriers to action. As a commander I have learned that the problems soldiers readily complain about are essentially different from the real causes of their distress. When I hear a soldier complain about the inconvenient hours of his job I know, from my own complaints on that score, he is not talking about long hours. Rather, he is talking about a poor relationship with his boss or peers, or a disintegrating family situation, perhaps only temporary and specifically oriented, but nonetheless causing real stress in his life. Inconvenient hours may contribute to his problem—but it is not the real cause. His real problems, like mine, are in the areas of job satisfaction, a sense of contributing; knowing I count for something, personal worth; providing for my family, having their respect, my pride in them and theirs in me; my relationship with my peers, subordinates, superiors, with God. At the same time, more and more commanders are finding their ability limited to control Army activities which impact on their areas. The commander knows this. The soldier knows this. Still we perpetuate the myth—"Bring it to the chain of command!" The soldier does, once or maybe twice, and the commander tries. The bureaucracy churns and frustrations rise. The shared link of anticipated failure is forged and we simply prepare to carry out the same ritual the next time by "bringing it to the chain of command." In the meantime, we send him to the chaplain.

Sending our subordinates to see the chaplain seldom really solves anything, even though referral may give the semblance of action. Usually we are just removing the problem from our sight and hoping someone else can solve it—knowing all the time that chaplains aren't magicians either. Even considering the chaplain's special skills and experiences in the arena of unsolvable problems, he too must sometimes wish for relief from the same frustrations that rise up in the commander.

THE PARISH COUNCIL—A SOURCE OF POWER

Is there any hope? Should we all wallow in our frustrations—punching our TS cards and railing at the bureaucracy? No. I believe there is an answer. And I believe part of our inability to get at some of the root problems has been a stagnant commander-chaplain relationship. There has been a failure to transfer part of the commander's power to the chaplain—the man who, for all these years, has often had a better insight into the *real* problems of troops. What I'm getting at, simply stated, is this: Instead of the chaplain working to make his commander a better commander, the

commander should be working to make his chaplain a better chaplain. I am not presuming to place blame on anyone for our combined ineffectiveness. Rather, I am asserting that there is a way of relieving many conscientious chaplains and commanding officers of the helplessness they feel when they try to play out their traditional roles individually.

The changed approach I am proposing does not rely on developing some new bureaucracy or office. It merely involves using an existing organization in a new way and with a different emphasis. We should revitalize or establish the parish council and get it working with the commander and chaplain to solve *community* problems. The shift of emphasis would be toward helping the chaplain become more effective. Regardless of which philosophy you indorse, an effective parish council-commander-chaplain-team can do far more than we are now doing individually to solve problems and bring better understanding about those that must go unsolved.

PERSONAL EXPERIENCE IN JOINT PROBLEM-SOLVING

This concept is not just a pie-in-the-sky theory. It is the result of my personal experience as president of the parish council at Fort Leonard Wood while simultaneously serving as commander of the 2d Training Brigade. The example described below will give some form to my proposal. Working through this vehicle, we can get beyond the possible achievements of any one chaplain or any one commander, working alone or together.

Many of the children of service personnel attended a parochial school some distance from our post. The Army was providing two buses and two civilian drivers to transport those children free of charge.

When I heard that a reduction in resources would transfer the drivers to an activity more directly related to our post's mission, I requested the parents not be notified of the impending cancellation of the service through normal channels. (Such an action might have been perceived as bureaucratic and insensitive.) Instead, I went to the parish council to present the problem and solicit suggestions for a solution. Many ideas were forthcoming: Parents volunteered to drive the bus, the parish council looked into buying its own bus—separately or in conjunction with the Protestant council—route consolidations were considered with parents driving to a central pickup point; and a myriad of others, including a way to present it to the parents if all our alternatives failed and the service had to be cancelled. The eventual solution involved asking the Post Commander to contract a somewhat reduced service at half the pre-

vious cost, with parents driving to more centralized pickup points. He agreed and appreciated the broad community effort that had been involved in meeting the problem before it infringed on anyone's life. Thus, no one developed a personal or family crisis impacting on job performance.

This example of successful, joint problem-solving is cited because it has implications that reach far beyond the immediate situation described. The main ripple effect was to reestablish the commander (to include the Post Commander) and the chaplain as problem solvers rather than powerless sounding boards.

ANTICIPATORY INVOLVEMENT

One unique capability of this coalition (parish council-chaplain-commander) is to provide a forum for discovering and discussing community problems *before* they come to the commander and chaplain for action. In their official capacities, both may be prevented by the stove-piping authority (*i.e.*, strictly prescribed, narrow, single-faceted procedures) from acting positively. In their informal, voluntary roles as members of the parish council, both the chaplain and commander can aggressively pursue all possible avenues of action and have another outlet for everyday community involvement.

Any commander actively committed to parish council projects will not only increase his own credibility as a man of action, he will also enhance the Army's status as an organization that can solve problems.

The chaplain's image will also be improved by parish council participation. He can free himself from a do-nothing label and instill a spiritual base in actions taken concerning the members of the community. He will, thereby, gain credibility with his parishioners as a man of both faith and action. Being referred to the chaplain would then be a suggestion made only in cases where the chaplain's unique training and calling would make such a trip appropriate.

Finally, if parishioners get involved in solving their own problems and providing their own direction, they will feel less helpless and less like victims of fate. They will see their commanders as parishioners and individuals who are concerned with the real problems of their lives—problems they can share through the common bond of faith. They should, therefore, have less need for counseling by either commander or chaplain. Problems are "cut off at the pass" before they become overwhelming personal crises that only chaplains can face. The united efforts of parish council members should also result in a more widespread acceptance of any decisions which the chain of command makes that affect a serviceman or his depend-

ents. There will be fewer occasions where the serviceman comes under pressure from his family because of matters outside his control. His wife won't have to demand: "Why don't you see your company commander and get this mess straightened out!" The mess either will not have developed or will have been explained through the parish council. All parties involved already will have had their chance to influence those decisions bearing on their lives and to cut through the bureaucracy that sometimes seems to shackle good intentions.

NO PANACEA, BUT LESS FRUSTRATION

A note in closing: I did not invent the parish council. I was asked to serve by a good group of people—chaplains, dependents, other soldiers. The experience was humbling—a good virtue in a commander. I am convinced that the Army, and those who comprise it, will benefit if commanders and chaplains can learn how better to energize parish councils toward a more responsive, innovative network. It won't solve everything. But it will help to get at the heart of real soldier problems and reduce the frustration caused by our trend toward blurred accountability.

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ARMY CHAPLAINS: A SONG WITH MANY VERSES

Norman M. Covert

It's an easy task to praise chaplains because they are certainly worthy of it. They are placed in a thankless and often misunderstood role in today's Army. But it's just as easy to criticize chaplains as though they were unworthy of any praise. Misunderstandings created by parochial interests have often hurt the Army and the soldier, as well as the chaplain, chapel program, and the relationships between chaplains.

There are so many influences on the chaplains' branch that indepth prefaces would be needed in order to categorize any area as a particular success or failure for chaplains and their ministry. Some food for thought, however, might be provided through a recounting of experiences. Perhaps in doing so we will have provided a mirror that neither condemns the innocent nor praises the guilty.

ONLY ON SUNDAY

The first reflection in that idealistic mirror is the sanctuary with its neat rows of pews, colorful altar and lectern cloths, shining candelabra, ciboriums, chalices and other implements of faith. Thank goodness we don't gauge the success of a chaplain's ministry by attendance at Sunday morning chapel services. If that were the case, a lot of careers might be in serious jeopardy. Sometimes it appears as if that beautiful, stained glass edifice is the last place Protestant soldiers want to be seen on a Sunday morning. More often than not, the pews reflect only a very small percentage of the post's Protestant population. Ushers have to stretch just to keep the offering plates moving.

On the other hand, while Roman Catholics may seem to have a good thing going with mandatory attendance, many of their casually dressed worshippers are helping empty the parking lot before the closing hymn is even announced. One priest lamented, "If you

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can't give God 45 minutes a week, then you're better off not coming. Let someone have your seat who wants it!"

Of course there are always the so-called "C and E" Christians—those who attend at Christmas and Easter. Chapels are always full on those celebration days. One casual observer remarked, "I guess most of these people have such a hard time finding a seat when they do come to church that they question why they should come any other time."

The simple fact is that chapel attendance is not a valid measuring stick for the chaplaincy. And while most chaplains wrestle with the problem they will never be able to explain its whys and wherefores or completely win the attendance game.

Many people have peculiar ideas about Sunday. To some it's a day of rest; to others it's a day to cut grass. And to those who have never sought help for a personal problem at some early hour in the morning or on a holiday, Sunday is the only day a chaplain works.

Sunday, on the other hand, is the day the chapel merely offers the fulfillment of certain social obligations for some families—that of being seen as a unit in a respected atmosphere. Sunday school and CCD simply offer some parents a couple of hours "off duty."

No wonder it's so easy to be cynical about this whole affair of a chaplain and his ministry. A fair assessment of a chaplain's effectiveness is almost impossible to obtain only on Sunday. But if you ask a soldier who has been helped by a chaplain through counseling, he or she would probably give you an upbeat assessment.

CHURCH THE FOCAL POINT

While we're speaking of Sunday, however, let's consider that lonely soldier, away from home, who seeks a semblance of that stability and familiarity that should be in church. As a youngster, my life centered around the church. Every social activity was an outgrowth of the church and included church people. That's just the way it was. We enjoyed the deep roots in the church. It was an extension of the family. That may exist in the Army, but if it does, I have not seen it, at least among active duty soldiers and their families.

Perhaps the very fact that chaplains find it difficult to create that home church atmosphere is one of my biggest laments. It's hard to blame the chaplain for that. I've already chided the social church goers, but they may be part of this problem. Too many times a soldier is excluded from the chapel social activity because it's geared toward the dependent. Traditionally, the chaplain has been

the servant, father confessor, spiritual leader and friend to the soldier. The chaplain was authorized for the soldier. Through the years the chaplain has picked up the soldier's family, civilian employees, and retirees. The growth seems to have been toward meeting the needs of everyone but the single soldier. Certainly the number of married soldiers rivals those single soldiers in the barracks, but there must be some attempt at universal appeal. Unfortunately, some parents still chafe at the thought of daughters even knowing soldiers. That can present an interesting challenge to the chaplain who tries to initiate some social activities. How do you take down a "sign" that has announced, in essence, "No Soldiers or Dogs!"?

Some soldiers, who never attended church regularly as children, may attend chapel out of curiosity. It is difficult to say how many of these curiosity seekers actually return to chapel. I hope there are many returnees and that each soldier finds answers for his life in chapel.

There will always be the faithful few to help out on Sunday mornings as ushers or augmentation for the assistants. I had a regular crew whose help was invaluable, but they only came because they liked the involvement, the sense of personal belonging and importance. They weren't drawn by the warmth of the flame or the routine order of worship. Too often it seemed the chapel program had grown cold and impersonal, a chore for the chaplain. The chapel had become an exclusive club which had lost touch with its mission. That happens to the best.

The Army has done a good job providing buildings for use as chapel centers. Some date to the early 1800s and are beautiful; others date to World War II and aren't necessarily beautiful. You'll find chapels in old motor pool buildings, tents, theaters, barracks, just about anywhere. But none of the buildings can do the job without the chaplain. And the chaplain cannot do the job without God. Each chaplain must retain the sense of ordination for his work. His Army commission does not give him power for this special work. What he does comes from the inside and that means he needs motivation, dedication, and talent. For the most part, Army chaplains have those ingredients. Most are reminded once a week that they have a special job, and that is on Sunday morning as a pastor.

SYSTEM INTERFERES—TOO MANY VERSES

Not enough chaplains are able to conduct a ministry that is based on that necessary unity of purpose, that required sense of community interaction, that commodity known as trust. This indictment is not necessarily the chaplain's fault, it's just the way the system operates.

For instance, normally one chaplain is authorized per battalion. That chaplain may be Roman Catholic, Protestant, or Jewish. The battalion might be primarily Roman Catholic, or 80 percent Southern Baptist. But the Army punches a button and out pops a chaplain (1 ea, O.D.). The assignment experts do make an attempt to meet these special needs and enjoy varying degrees of success. More often than not, however, it is the chaplain himself who determines the success or failure of the program. Each chaplain has priorities; each special talents. That, after all, is not only the nature of a chaplain but of any individual. The point is, however, that chaplains are pulled and tugged by rules and regulations set forth by the Department of Defense, Department of the Army, parent denominations, sects and religions, and his own self-imposed conscience disciplines. At the same time, no chaplain can be forced to perform any rite or function that is contrary to his personal beliefs. The result of all this seems to be ambiguity. In fact, it appears that the chaplain must have one of the most ill-defined jobs in the Army.

It would be difficult to imagine an Army chaplain who—like St. Paul— could be all things to all men. I have known a couple. Thank goodness both are still on active duty! I agree with the ideal that if you have “this many” Roman Catholics you should have have “this many” priests. The same, of course, should be true for other sects and denominations: the Churches of God, the Southern, American, Northern, Free Will and Independent Baptists, United Methodists, Lutheran, Dutch Reform, all the Presbyterians, Churches of the Brethern. The trouble is that the list goes on and on. Only we Americans could come up with so many different verses to the same song!

The resulting ambiguity and even “knocking of heads” confounds the minds of the youngsters in uniform. Some soldiers don’t even understand the questions about religious affiliation. Some years ago, we asked soldiers to fill out a form and reveal their church background. The non-church going Protestants invariably wrote down “Babtis” or some other ridiculous version.

At the same time, it was nearly humorous to see how many Roman Catholic soldiers only paid verbal homage to the Roman Catholic chaplain. They couldn’t run away fast enough. Some Jewish soldiers were more serious. When one rabbi, an overbearing man, showed up for his monthly visit, the Jewish soldiers sent him a message to go back to headquarters and leave them alone. While that instance might have been just another of the ills of the restless sixties, much from that decade has not left us.

Young soldiers must find it hard to understand what’s going

on in churches today. There are chaplains of every persuasion preaching on a number of topics, in a number of different techniques from shouting to whispering, from pulpit pounding to nervous pacing, from the sincere recitation of the liturgy to a cold impersonal drone. The "General Protestant Worship" is never the same. Southern Baptists do it one way, Methodists another. One chaplain might use the Apostles' Creed, another won't because it mentions the "holy catholic church." It's no wonder soldiers are reluctant to go to church. They never know what they are going to find. Whatever happened to the simple message of salvation? What ever happened to love?

If Army chaplains could and would follow a pattern, they would do well to emulate a German Benedictine priest, Father Andreas Michalski. He and his community of monks had been displaced from their abbey in Grussau, East Germany, when General Patton found them in 1945. In return for their help in ministering to the American soldiers, Patton offered the help of his engineers in refurbishing a battered old abbey in Bad Wimpfen. Father Andreas still trudges from one secluded site to another on his own jeep circuit. He's been known to walk much of the way—in spite of his wooden leg. Soldiers of every faith laud Father Andreas' sincerity, love, and devotion. They trust him completely.

One of the advantages Father Andreas enjoys is continuity. He is the same year after year. Unfortunately, reassignments are regular with the U.S. Army and turmoil is the obvious result in many places. But it's difficult to understand how a "going" program can change gears and head in another direction simply by changing chaplains.

I once witnessed a complacent, comfortable Protestant chapel program do an about-face when the new chaplain showed up. He arrived on Friday—unexpected! On Saturday afternoon everything changed. The bulletins were reprinted, hymns redone, and despite the predominantly fundamentalist congregation, he ordered the grape juice poured out and wine poured in.

The complacency ended. But the attendance also dropped dramatically. The chaplain's rationale? "I had to find out who was with me and who was against me. Now I know who I can depend on!"

To his credit he was a troop chaplain all the way, no nonsense, a doer and strangely enough quite successful.

So why the trauma? In recent years I've seen it happen again and again. Chaplain leaves, new chaplain arrives, everybody involved in the program becomes angry and frustrated. I've seen

Sunday school teachers replaced because the chaplain didn't feel they met his special criteria. No other reason. That is just plain stupid!

Chaplains are not commanders. Chaplains are spiritual leaders. They must lead by example. What kind of credibility could possibly exist when a chaplain is rude, insensitive, and cold during the week, yet puts on the sheep's clothing of love and good cheer on Sunday morning? There is no reason to dismantle a program for change's sake, especially when all it may need is a gentle nudge. Each new chaplain should assess the good things occurring in the program he inherits, regardless of any personal preferences or bias, and affect changes quietly and efficiently.

IN COMBAT

The chaplain probably best proves his value in the combat environment. The basic chapel might be a GP Medium or an open air sanctuary in a wooded mountain glen. I remember one week in 1968 when, as a chaplain's assistant, I set up for a service. It had been raining for days. The area was a quagmire of mud interlocked with planking that provided some relief for the troops. It was after dark when our jeep climbed the steep path. The troops hailed the chaplain's arrival and pitched in to help. Everything was wet, and a breeze kept blowing out the candles, but the soldiers were enthusiastic and the chaplain particularly inspired. The overflow crowd enjoyed that special and all too rare spiritual event.

Of course, on the lighter side, I also remember less reverent events. On one occasion, we set up the field altar and patched-up field organ on a little wooded knoll. The songs again were lively and the sermon a light but meaningful dissertation on the 23d Psalm. We only had one problem. The soldiers, the chaplain and his assistant became restless after about 10 minutes. Everyone was aware of a stench that burned our nostrils. The chaplain knew it wasn't his sermon that was causing the damp eyes. He quickly finished the sermon and said a brief closing prayer adjourning the service. Later we learned the area was a traditional dumping ground for sewage.

Carrying out the mission of the Army chaplain in combat often means playing it by ear. Of the inimitable characters in the history of the U.S. Army, General George S. Patton probably was the most colorful. He was a man weaned on the military team spirit. In one of the expurgated translations of his famous speech to the newly formed Third Army in England in 1944, he touted the value of every man, woman and job:

Every man serves the whole. Every department, every unit is important in the vast scheme of this war. The ordnance men are

needed to supply the guns and machinery of war to keep us rolling. The quartermaster to bring up the food and clothes, for where we're going there isn't a hell of a lot to steal.

Every last man in the mess hall, even the one who heats the water to keep us from getting the GIs has a job to do.

Even the chaplain is important, for if we got killed and he wasn't there to bury us, we'd all go to hell!

Nearly every reader is aware of Patton's famous command to his chaplain for a prayer to deliver the Third Army from rain, snow, and mud. Similarly, any student of World War II (or moviegoer) can recount the airborne ministry of Chaplain Francis Sampson. Like many others, he displayed true courage and devotion to the troops. Chaplain Sampson was one of those rare individuals who could truly be a soldier and a minister. He had credibility with the troops and with the commanders.

Victor Hugo describes this unique dual personality in *Les Miserables*:

Nothing will mix and amalgamate more easily than an old priest and an old soldier. In reality, they are the same kind of man. One has devoted himself to his country upon earth, the other to his country in heaven; there is no other difference.

One of the definite requirements on the chaplain's ministry has got to be the insistence that he or she be a good soldier, too. As I see it, a chaplain must—above all else in this regard—be a good public relations person. He must be able to talk the language of the combat soldier and “play the game” to a point. Having performed this role successfully, the chaplain is often free to pursue his ministerial aims without interference, and even *with* the help he needs.

SOME LESSONS

On the one hand, chaplains must instill trust and confidence in soldiers by being a champion of the masses, not a “company man.” From the other vantage point, a chaplain needs to be a “company man” to be promoted, to conduct his program, to get good assignments, to attend the proper schools. He ends up running two races at once and trying to win them both.

It's easy to understand what happened to one Roman Catholic priest who figured his job was to be the pastor, not a platoon leader. A couple of bad Officer Efficiency Reports were all it took. The Army shot itself in the foot with the next reduction-in-force action, considering the existing shortage of priests.

Can such problems be averted? I think so. Educate com-

manders by telling them what a chaplain is and does! Many commanders don't understand the chaplain or his role, often figuring the chaplain is just another staff officer. Educate chaplains too by teaching them how to work within the system without compromising their ministry. Some skills cannot be taught. There was a Protestant chaplain some years ago who could be an obnoxious sort. Despite his failings, however, he was one of the most talented problem-solvers I ever met. On one occasion he displayed courage and sensitivity by stopping a husband and wife knife-throwing battle. The marriage survived.

The same chaplain was called out one evening to stop a teenager from committing suicide. With his assistant at one end, the chaplain talked the girl inside from a third floor ledge. Not long afterwards the same chaplain managed to sort out the wreckage of eight families whose sons and daughters were caught up in an epidemic of teenage pregnancy. The chaplain had a special quality that solved each of those situations.

Unfortunately some chaplains only try to "handle" certain situations. They may find certain things offensive and consequently attempt to avoid them by citing Scripture or a piece of dogma. I find it incomprehensible that a chaplain cannot perceive a problem when it exists or be able to attempt some solution. One chaplain I crossed paths with in Germany couldn't solve a problem for his own commander because his "solution" was that a mortal sin had been committed and prayer and repentance was the only answer. That might have been the thing to do afterwards, but first some caps had to be replaced and repairs made on torn fabrics. It was my suggestion that the chaplain spend some time in prayer himself and get his brain working again.

THE LITERARY HERO

Writers enjoy great success knocking chaplains or just having a little fun with them and their trade. I once knew a Southern Baptist chaplain who was a carbon copy of the parson in the novel, *Catch-22*. The real life chaplain also kept forgetting his name, what he was doing, to whom he was talking, what he was saying. His sermons never changed despite the text. But he was a scholar, a sincere, loving, trusting man.

I actually admire Father Mulcahy of television's "M.A.S.H." What a guy! He's dedicated, hard working, understanding almost to a fault, absolutely sincere and has no idea what the fighting is all about. He knows he is needed and would walk between opposing artillery pieces to do his job. I knew a chaplain like that once, too.

In his book, *The Good Soldier, Schweik*, now acclaimed author Jaroslav Hasek has great fun with Chaplain Otto Katz and Batman Schweik. Hasek seems to agree with General Patton about the chaplain's job of keeping soldiers out of hell:

Preparations for the slaughter of human beings have always been made in the name of God or of some alleged higher being which mankind has, in its imaginativeness, devised and created.

Before the ancient Phoenicians cut a captive's throat, they performed religious ceremonies with just the same magnificence as did the new generations a few thousand years later before they marched into battle and destroyed their enemies with fire and sword.

Chaplains still bless troops before battle. We wouldn't have it any other way. After all, a lot of us believe sincerely in the need for the love and protection of God. I hope we will continue that practice, but most of all I hope that such blessings will never again be necessary. There is no more sincere opponent to war than the soldier. But as long as that scourge exists and Armies are still necessary in this unsettled world, the primary comment I can make is: "Thank God for chaplains!"

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THE RENEWAL OF THE PASTORAL ROLE IN HEALING

Colonel Katherine F. Galloway,
Army Nurse Corps

The introduction into the hospital setting of a chaplain who has had the advantage of an educational program geared toward meeting the complex requirements of this institution has been most beneficial for patients and staff alike. This re-entry of dedicated and knowledgeable clergymen into the health care scene seems appropriate and long overdue.

In many instances, if it's possible to simply wait long enough, events, beliefs, or the "state of the art" will complete a full cycle and eventually wind it's way back to the position it started from. From prehistoric origins, religion and the practice of the healing arts have been inextricably woven. Magic and medicine were opposing sides of the same coin. There was good medicine and bad medicine. There were good gods and bad gods. From the time of recorded history, priests, the spokesmen of the gods, were magicians and healers. Jesus Christ, who proclaimed himself the Son of God, was a healer. He drove out demons and raised the dead. The acts of this healer-God, as recorded by his followers, ring like a clarion through the centuries.

The warlike Romans valued vigorous health. Hygiene, the art of preserving health, was valued and taught by professors of the liberal arts. Surgical care was provided gladiators in the arena. Sanitary and organized military hospitals were developed to provide care similar to what could be received in a home. There is little magic about a war wound. The severely injured died. Barring infection, lesser wounds healed if the injured person was simply kept clean, warm, and fed. The physicians, who cared for the soldiers who survived, were deemed successes. So Rome, with its massive war machine, inadvertently raised the status of physicians.

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But war also separated surgery from medicine in this pragmatic world. Surgery advanced more rapidly than medicine because the disqualifying illnesses were obvious and not bound by superstition. Disease, the mysterious, was treated by equally mysterious means—such as magic, potions, and incantations from priests in temples. The sick were burdensome and recovery uncertain. Their care was a heavy drain on the social unit. Sickness was loathsome. Injury in war was honorable. An injury had to be repaired swiftly by primitive surgery or the soldier died. There was a driving impetus in surgery that was lacking in the priest-dominated, mysterious medical illness. A difference in the function of priests and surgeons was developing.

Rome fell. The Catholic Church arose and dominated the Feudal centuries. From a temporal point of view, there was a difference in the Christian care of the sick from that of the ages which preceded it. Members of religious communities, many of whom originally came from wealthy or middle classes, were well-educated and made the indigent poor and sick the object of their charities. Religious, medical, and nursing care were not separated from other forms of charity, there was an integration of services. In those harsh times the only groups to help the sick were the family unit or the church-organized charity hospital. Charity hospitals left much to be desired. The country phrase “as cold as charity” persists to this day.

The Reformation did not appreciably improve the care of the sick. There were some noteworthy exceptions but, in the western world, most of the indigent or ill were cared for in poorhouses, insane asylums, workhouses, and state or church supported hospitals. Sick people were fortunate if they were members of a loving family—and even then good care was mostly common sense and good housekeeping. Primitive surgery, stitching, amputation, and the draining of wounds continued to be effective treatments administered by surgeons who were more tradesmen than professionals.

Enter the scientific age of enlightenment with Lister, Pasteur, Semmelweiss, and Holmes. These men demonstrated that there was indeed a cause of disease. There was no magic in a microbe. Physicians were no longer entirely dependent on God for cures and causes. Combine those gentlemen with a formidable Victorian lady who believed cleanliness was next to godliness, who had been raised to manage a large, complex household, who never doubted her own worth, and who understood and used political influence—one Florence Nightingale—and the modern hospital was

born. Rigidity, military discipline, a distinct caste system, and carbolic acid were to become some of its trademarks. Physicians came to appreciate the value of these reforming institutions and strengthened their control over them. To this day nursing in America has not emerged as a real power in the health care scene. Clergymen haven't done much better. From a position of pre-eminence and authority throughout history, the art of ministering in recent decades has not generally been perceived as one of the healing sciences. Religious support has been directed more to the healing of spiritual illness than body malfunctions.

Even in settings under religious auspices, such as the Deaconess, Mercy, or Charity hospitals, clergymen were usually respected but random visitors in the ward area. They might have been called in for special events, such as a death (or by special request), but they were not thought of as being members of the hospital "varsity." If the sick person belonged to a parish or congregation, his minister would dutifully call usually during visiting hours when the patient was clean and tidied up. Whether or not it was a relevant encounter depended totally on the innate skill of the minister. The formal visit over, minister and patient were usually satisfied since neither expected much. The visits of military chaplains in military hospitals closely paralleled the civilian experience. The dutiful visiting of the sick appears to have been a brief, superficial encounter. Fulltime chaplains assigned to hospitals were at times elderly or ill themselves. Patients and staff felt reluctant to further burden them with their problems if they obviously had enough of their own.

Those brief, neat courtesy calls were not entirely of the chaplains' making. Society has traditionally placed a "man of God" on a pedestal. He is treated differently from other men, deference and respect are his due. A large segment of American society still adheres to the puritan ethic that suffering is to be endured stoically. A display of emotion is construed to be a display of bad manners—and people only wear nice manners for a clergyman. Nurses have joined in this protective conspiracy and have shielded many from the grim sights, sounds, and odors of the sick room. They were more comfortable if the chaplain called when the patient was clean and sedated. Like harried housewives, they wanted the pastor to call when the house was clean—not when it was being cleaned.

The "game" also had to be played. Doctors and nurses became experts at it and influenced others—including the chaplain. The patient with a terminal illness was "not told." As the disease progressed most patients knew that something was drastically wrong. Along with illness they had the additional burden of playing the

“game” the staff and family forced on them. Any reference to death could be effectively turned off with trite phrases like “Now, don’t say things like that” or “Tomorrow, things will seem better”—and then the staff member became very busy and had to leave the room. The message was clearly sent out that death is not talked about. Dying was indeed a very lonely, solo trip.

Over the past ten years, sincere efforts have been made to alter this distressing situation and progress has been made. This heightened awareness of the need by patients and families for emotional support when threatened by personal crises has led to the development of educational programs to prepare the health care team to cope more effectively with the problem. The Clinical Pastoral Training Programs have been of tremendous value in preparing chaplains to work comfortably in the hospital setting.

It requires consistent exposure and understanding to become acclimated to what is, in effect, a “subculture.” Seeing the chaplain on a routine, daily basis alerts the hospital staff to the fact that he is devoting his full attention to the patients, he is part of the team and not a caller. Clinical Pastors consider patients, their families, and the hospital staff as a parish. In a Medical Center this comprises a considerable, and many times troubled and transient congregation. The Clinical Pastor will not always have a prolonged time span to develop a relationship of trust and understanding with the patient and the family. The chaplain’s skill in listening and guiding a meaningful dialogue, combined with an understanding of the tensions the patient is working to cope with, help make it possible to establish meaningful relationships within a limited time.

Like everyone else on a team, the Clinical Pastor will at first have to demonstrate his competence and reliability. Once physicians and nurses perceive the comfort and help he is able to provide patients, he will be used—both as a confidant and as a resource person. Patients and families in need of his services will be referred formally, or in many instances, a staff member will simply say, “Chaplain, why don’t you stop in and see Sergeant Jones in Room 104 today. He is pretty down.” These “curbstone” consultations can become overwhelming—and in time dilute the Clinical Pastor’s effectiveness if an adequate staff of chaplains is not maintained.

The chaplain needs to avail himself of pertinent health information concerning his patient. In this his education serves him well by teaching him where to look for information and who to contact. Communication between chaplain, physician, and nurse is an absolute essential. Patient conferences should be held periodically to determine a combined plan of supportive care. The patient is quick to

develop a credibility gap if everyone tells him something different. The old axiom "misinformation is worse than no information" certainly holds true in any interaction with a sick person. In many instances the patient is unable to accept what he is told. He doesn't hear, he forgets or misinterprets. It requires great skill and experience to understand what the patient is experiencing emotionally. Knowing when to listen, when to reinforce, when to say nothing—becomes an acquired art. These interactions require such skill and interpersonal sensitivity that prior instruction and preceptorship are required to provide support if fledglings are to make it off the ground. Everyone working with the ill needs assistance many times before any degree of confidence and skill is reached. The rewards are there when the chaplain, physician, and nurse realize they were able to respond helpfully to a patient's emotional needs rather than back out in confusion. The patient's lot is, at best, a difficult one. This fact is recognized and sincere efforts are being made by many disciplines to improve the situation.

The increased time spent in hospital units by well-prepared chaplains is most welcome. I, for one, hope their numbers will increase.

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THE CHAPLAIN: EMERGING MEMBER OF THE HEALTH CARE TEAM

**George I. Baker, MD
Major General, MC**

The military chaplain has served with the United States Armed Forces since their very beginning. Through the years the service member has been accustomed to having a spiritual counselor immediately available in times of crisis. The logical extension of that concept was to assign chaplains to hospital duty to intervene in a very frequent sort of crisis, that of hospitalization.

Just as medicine accepted an increased role in assisting patients after the acute period of illness, so also the chaplaincy broadened its interests to include a greater and earlier involvement with illness and its social and spiritual effects. In past years, the hospital chaplain conducted services, visited patients to provide bedside pastoral support, and was summoned to console the bereaved family at the time of death or extremely grave illness. As the concept of the clinical pastorate was accepted by the governing bodies of the various denominations, so, too, did the Army Chaplaincy move into this important and challenging arena. Today, the military chaplain is involved in every aspect of health care, both in the inpatient and ambulatory settings. Chaplains are moving away from their traditional roles into many areas, all of which expand their ministry and their opportunity to serve those in need.

AS IT USED TO BE

In my early days as a military physician, I was only dimly aware of the chaplain as he moved about on the busy ward to which I was assigned. His efforts were primarily in the realm of spiritual support and administration of the sacraments to those who desired them. There was little understanding by the chaplain of the true nature of the crisis the individual was experiencing, and little, if

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any, awareness of how the patient could be aided in a stressful situation.

My attitude, too, was not one which looked upon the chaplain as a potential or actual resource to aid in patient care. The chaplain to me was the one who consoled the bereaved survivors, after I had requested permission for an autopsy, or who simply gave a passing blessing, more or less, to those patients who seemed to need it.

Perhaps these perceptions were my reaction to the equanimity and aloofness I had developed in medical school and the early years of graduate medical education. This aloofness, which many members of the caring professions develop as a defense mechanism to conserve and protect their own emotional resources, tends to isolate the individual. It keeps him from becoming too involved and hurt in the process or even destroyed by his participation.

SOME HEALTHY CHANGES

As I matured in medicine and left the shelter of the training hospital to assume full responsibility for my actions in patient care, my attitude began to change. My feeling of omnipotence gradually decreased and a healthy recognition of my own inadequacies developed. This was enhanced by informal contact with Chaplain Holland Hope. Because of his influence and guidance, I began to understand my own feelings and accept the need to participate more fully with patients. I also began to see the hospital chaplain in a much different way. This perception was enhanced by changes in the direction of the chaplaincy itself with recognition of the possible benefits of the clinical pastorate, formalized as Clinical Pastoral Education.

Further evolutionary changes occurred as a result of my experiences as a hospital commander in combat operations. As chief of orthopaedics with responsibility for a large number of severely wounded and maimed soldiers, I had the pleasure of working with a number of enlightened and forward-thinking chaplains, including Floyd Heckard, Alister Anderson, and Ray Stephens to mention only a few. At about the same time, a great interest developed in thanatology and the ethics associated with the dying patient.

TODAY'S PERCEPTIONS

My current concept of the hospital chaplain is based on many sources and experiences. It's a dynamic one, influenced greatly by the activists with whom I've served.

First, the hospital chaplain is a clergyman who is the representative of an organized and recognized religious denomination.

Secondly, there is a sacramental ministry associated with a denomination, as well as those activities, ecumenical in nature, which are peculiar requirements of the military chaplain. Third, the chaplain must relate and interact with the professional and paraprofessional staff of the medical treatment facility. Finally, there is the aspect which is paramount in the hospital chaplaincy, namely the clinical pastorate. Of course, these functions are in addition to the usual ones a chaplain performs as a staff officer and installation or unit chaplain.

These concepts could be stated in functional terms to describe the actual role of the chaplain in a clinical setting. The foremost in my view is that of crisis intervention. The second is that of the traditional spiritual comforter and adviser to those in need. The chaplain also serves as an advocate or ombudsman in both the inpatient and outpatient settings. But I also see a unique function for the chaplain as an ally of the hospital staff in several areas—patient understanding, patient compliance, and perhaps most important, hospital staff understanding and support.

—*Crisis Intervention*

Illness or injury in the military, whether it involves the active duty person, the retired, or a family member, is a crisis. For the bachelor service member especially there is seldom a family in the vicinity. Friends and leaders from the unit may try to fill this void, but may be unable to completely fill the special need of people in crises to know that others care about them. The married person is better off in this aspect, but frequently the medical problem requires treatment that can be provided only in a medical center far from home and for prolonged periods. Again, there is that special need to know that someone really cares. The clinically oriented and trained chaplain can meet that need. The act of caring can take many forms. It may be a friendly greeting, a blessing, a prayer, or a more active and continuing encounter involving not only the patient but also the family. This is particularly important when the possibility of death is present.

—*Spiritual Comforter and Advisor*

Crisis intervention, as I think of it, easily and readily becomes the traditional pastorate for the experienced hospital chaplain. Administration of the sacraments, be it communion, baptism, the last rites, hearing confession and granting forgiveness, and serving as a representative of God are only a few ways the chaplain also serves the patient and family members.

The patient may appear to regard the chaplain in any one of

several roles in this regard. One can assume that a clergyman has complete knowledge and understanding of the patient's problem and consequently the chaplain must be exceptionally cautious and circumspect in his remarks. Naturally, the chaplain is considered one who can grant God's blessing. Conversely, however, he may be considered as one who can withhold it. Again, each situation requires careful listening.

A third role perception is that of negotiator for the patient. This negotiation can involve not only a Supreme Being but the family, friends and hospital staff as well.

Many patients in times of crisis seem to feel that their misfortunes and miseries are due to God's anger toward them. The chaplain may be perceived then as a defender or a shield, an even more powerful position than that of negotiator. The chaplain may even be regarded as a healer by some patients who cannot relate to God in any other way.

—*Advocate or Ombudsman*

In some settings, the chaplain may serve as a patient advocate or ombudsman. In this role, the chaplain serves as a bridge between "the establishment" or "system" and the patient. The chaplain is someone who can be trusted, obviously cares about the individual, and knows how to penetrate the impersonal system the patient faces.

—*Ally of the Hospital Staff*

The previous functions have been centered on the patient and the interactions between the chaplain and the patient. There is another group in need as well. The hospital staff frequently needs to be guided into understanding of the patient and the individual's self-perception. There are many in the military health care system who, for a variety of reasons, have not been able to adjust to crises themselves, let alone relate to those for whom they are providing medical care.

The chaplain must look both ways. There can be a relationship with the patient to improve his understanding of his condition and his treatment as well as aiding in improving patient compliance. Lack of compliance with recommended treatment suggests lack of understanding. On the other hand, the hospital staff may miss these cues, and it falls to the chaplain to recognize the situation for what it really is.

GROWING TOGETHER

During the years in which I was responsible for a busy and extensive orthopaedic service, I welcomed the opportunity to speak to the chaplains who were in the clinical pastoral education program. I also encouraged them to attend all functions of the service including conferences, ward procedures and discussions, and to observe in the operating room. I wanted them to have as much understanding of my problems as possible so they would be better able to help both the patient and those caring for him.

The increase in the number of chaplains who are trained and experienced in clinical activities has greatly enhanced the value of the chaplain as a member of the health care team. As more physicians, nurses and para-professionals have the opportunity to observe and interact with chaplains in active and non-traditional roles, there will be greater acceptance and cooperation.

As the goal of every military chaplain having a minimum of clinical pastoral education becomes a reality, the chaplain will move out of the hospital into the community to provide this support to the parishioners in their own surroundings. This is a great challenge to the Chaplaincy. I have no doubt that this challenge will be met and overcome.

I have tried to describe my current perceptions of the role of chaplain as a full participant in health care. It certainly should be clear that this has been an evolutionary process with me and that I believe that the future will bring even more extensive involvement and interactions between the health care community and the spiritual counselors. The challenge is clear. With the help of the Supreme Architect, we shall be able to meet it and achieve as much as he wills.

THREE LOOKS AT THE CHAPLAINCY

Harry G. Rosenbluh

Ralph Waldo Emerson once said that "All history is biography," and it is with that thought in mind that I realize that my views of the Chaplaincy have been colored by the circumstances of my life. My dealings with chaplains span a period of 30 years and break nicely (if unevenly) into three distinct periods. In each I had a different relationship with the military clergymen, Jewish and Christian, with whom I came into contact.

The first period consisted of my brief Army career as an enlisted man in the late 1940's. The second period, following a 15-year gap with virtually no contact with chaplains, consisted of my attendance (as a civilian) and occasional participation in the religious program of a Jewish Chapel with an assigned chaplain. After about ten years of that relationship, the third period (which is still going on) began. As the individual responsible for the Jewish religious program on an Army post where there is no Jewish chaplain, I now deal with that post's Christian chaplains more or less as an equal.

Oddly enough, even after 30 years I find that I have some views of the Chaplaincy that have not changed. And, not surprisingly under the circumstances, I have also observed a number of changes in my personal views of the Chaplaincy.

SIMILARITIES

Perhaps the most unchanged thing that I've sensed about the Chaplaincy is its retention of a very strong spirit of interfaith cooperation. I saw it firsthand in 1947 and I'm still seeing it in 1977 as more than just a pious platitude. Particularly, as a representative of the Jewish faith, I am more often a recipient of that cooperation from members of other faiths, but whenever I get a chance to reciprocate (such as attending a service to commemorate a chaplain's anniversary of ordination, supplying literature for Christian Sunday School groups, or talking to such groups) I'm glad to be able to show

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the chaplains that interfaith cooperation is a two-way street.

For the one unpleasant example in this field (recently a “born again” Christian chaplain tried to convert a Jewish chaplain’s assistant whom we were lucky enough to have assigned to us), I can cite many instances of interfaith cooperation and brotherhood. I’d like to mention just two of them, over a quarter of a century apart.

During my Army tour of duty in the late 1940’s, I was stationed at an out-of-the-way camp in southern Japan. Both a Catholic and a Protestant chaplain were assigned, but no Jewish chaplain. (In fact, the nearest Jewish chaplain was several hundred miles and three or four echelons away.) When one of the Jewish officers on that post, a dentist, lost his father and had to say the mourner’s prayer, he checked the records looking for Jewish names. He got a number of us together for services in one of the unused rooms in the hospital. Shortly thereafter, when the Christian chaplains learned of it—I don’t know how—they expressed joy that our camp was probably the only one in the division (if not on the whole island of Kyushu) that had a “full” religious program, *i.e.*, Protestant, Catholic, and Jewish. They arranged for the Jewish services to be held in one of the small rooms of the newly built Post Chapel and went out of their way to help us. They made sure that the room was properly decorated, that our orders were sent to the nearest Jewish chaplain for holiday supplies in ample time, that the Jewish room was kept locked during the week, and took care of many other details to ensure the sanctity of their “Jewish chapel.” (When the dentist returned to the United States, I became the one in charge of Jewish services and got to know those two Christian chaplains well. I also got my chance to reciprocate the interfaith cooperation. When the Catholic chaplain’s shipment of communion wafers failed to arrive he desperately called to ask if I had some unleavened bread he could use. Fortunately, I had a box in my locker which I gave him. When the Protestant chaplain heard about it, he asked if I’d give him a box so he could use it in a communion service too.)

More recently I’ve heard reference to a “full” religious program at Fort Meade because we have Protestant, Catholic, and Jewish services (not to mention some distinct denominational services). This shows that the term is still kicking around and still causing joy to some chaplains. A few years ago one of those chaplains showed how much he valued having a meaningful Jewish religious program by an action which spoke louder than words. During the fuel crises of 1973 our Post Commander ordered the Post Chaplain to close two of the chapels on the base to conserve fuel. Despite the fact that the Jewish Chapel serves a very small number of people

and is used by only one faith, he never considered closing it or moving the activities of some other faith (from one of the closed chapels) to share the building with the Jews. He realized how important the maintenance of a kosher kitchen was to the Jewish program and knew that there would be no way to keep the chapel kitchen kosher if anyone else shared the building. As far as I'm concerned, that was interfaith cooperation above and beyond the call of duty!

Unfortunately, another similarity I can observe between today and 30 years ago is that there are not enough Jewish chaplains to go around. This is probably applicable to other faiths as well. For example, at Fort Meade we've had only one Catholic chaplain for several months handling functions previously the responsibility of four or five priests. As these words are being written, the post is without an Episcopal chaplain, etc. Obviously, however, as an individual who has had to conduct Jewish services on posts where there was (or should I say "is"?) no Jewish chaplain, I am more acutely aware of what affects me. I might add, though, that I'm glad the Jewish Welfare Board has instituted a Military Lay Leader Program as a means of coping with the Rabbi shortage.

A third similarity that I've noted to some extent is the use by some chaplains of the "You think you've got problems?" counseling technique. On one occasion in Japan when I sought theological sympathy from one of the Christian chaplains, I poured out my tale of woe and got a comforting word or two. But this was followed by a long recitation of the chaplain's tale of woe: his mother was in a hospital back home thousands of miles away, it would cost several hundred dollars to fix the organ in the chapel, his back was giving him trouble lately, he suspected a chaplain's assistant of helping himself to the communion wine, six of his classmates from the Chaplains' School were majors and one was a lieutenant colonel but he was still a captain, etc., etc. "But you don't hear me asking for sympathy." My problem began to seem trivial, and that was the way he wanted me to feel. I subsequently discovered that several years earlier George Baker had drawn a "Sad Sack" cartoon about just such a visit to a chaplain. I've also heard of chaplains using that technique quite recently. I guess that Koheleth was right: "There is nothing new under the sun."

DIFFERENCES

During my time as a soldier I was keenly aware of the dichotomy between enlisted people and officers, even if those officers happened to be chaplains. We went to them with problems, we respected them as clergymen, we were glad to see them on maneuvers because their presence meant a break from our usual activities,

and we knew that they would argue with other officers for an EM's rights. But we still thought of chaplains as officers. They had to be saluted and called "Sir." If we had any dealings with them it was strictly business; there was no fraternization.

That was in the 1940's, and there was also some vestige of that aura of sanctity (in the minds of laymen) around clergymen. By virtue of their closeness to God and their familiarity with his teachings, they were automatically worthy of respect. They too had to be called "Sir" (or "Rabbi" or "Father"). Over the intervening years that wall between lay people and clergy has been breaking down, with much assistance from the preachers.

Still, I wasn't prepared for the informality I encountered at the Jewish Chapel in the early 1960's when I started attending services there. I was utterly flabbergasted the first time I heard someone call the chaplain by his name—nay, by a nickname: "Al"! To be sure, that was 15 years after my Army "career" had ended and many chaplains were becoming approachable, more human. I even recall one chaplain who had no objection to his assistant's calling him by his first name. It took me quite a while before I could call them anything but "Chaplain" or "Rabbi." But now I can drop first names along with the best of them when it comes to talking to chaplains, Jewish or Christian.

I was also amazed to see how the emphasis had shifted in 15 years from chaplains serving individuals to chaplains serving families. I presume this brings chaplains a little closer to their civilian counterparts. (While I realize that in Vietnam chaplains didn't have many families to worry about, my experience has all been in peacetime or garrison where the family is the basic unit of concern.)

Just as these families represent careerists, so too the chaplains of today differ from the ones I met in my previous "incarnation." They have made the Army their way of life. All of the chaplains I talked to in the 1940's spoke of the congregation they had left and to which they planned to return. The chaplains I have been meeting lately may mention civilian churches or synagogues where they served before coming into the service. But (with very, very few exceptions) they have no plans for returning there. To use the old expression, they have "found a home in the Army" and seem to like the travel and other aspects of service life.

Naturally there are only a limited number of individuals who have a desire to be doubly dedicated, to God and to country. This, it would seem to me, is especially true of Jewish chaplains—although five of the six Jewish chaplains I worked with at Fort Meade were careerists—because, theoretically, the military is "no job for a

Jewish boy.” Our religion’s emphasis on peace and respect for all living creatures, coupled with the history of pogroms and persecutions by the armies of European rulers, would tend to make most Jews shy from a career in the military. Nevertheless, there were Jewish draftees and mobilized Reservists who found themselves in uniform during World War II, Korea, and Vietnam who decided they had invested so many years in the service that they might as well stay in to earn the retirement benefits. (The recent educational arrangements the services now offer have also been an attractive inducement for many Jewish young people). These Jewish personnel too are entitled to and need religious guidance, even though they are so few. Indeed, the very fact that they are such a minority makes their need for rabbinic leadership even greater. But the shortage of available Jewish chaplains makes it impossible for every garrison with a handful of Jewish personnel to have their own chaplain. (The obvious solution of restricting the number of places where Jewish soldiers could be sent and making sure that Jewish chaplains were assigned to those places is so discriminatory that I’m sure it would never be considered—at least I hope not. It might solve one problem but it would create many more.)

One means of coping with the shortage of Jewish chaplains was the institution of the Jewish Lay Leader program by the Jewish Welfare Board. An officer or enlisted person is made responsible for the Jewish religious program at his or her installation (with the approval of a senior chaplain and the recognition of the JWB Commission on Jewish Chaplaincy). This individual doesn’t necessarily conduct the services or teach Sunday School. He may arrange for someone else to do it. But the Lay Leader is responsible for seeing that such services and classes are held.

Technically, the official name of the program is the *Military Lay Leader* program, since under most circumstances the individual involved is in the service. In fact, to the best of my knowledge, I’m the only civilian Lay Leader in the continental United States. I don’t know how kosher my claim to the title is. Nevertheless the JWB sends me the same literature, supplies, holiday materials and gifts, etc., it sends to Military Lay Leaders. I once broached the subject of expanding the program to provide for other civilians who may live near a military base and would be willing to assume the responsibility of conducting services for the Jewish personnel on that base.¹ I’m sure that there must be lots of “frustrated rabbis”

¹ Unlike many other religions, Judaism has no requirement that only duly ordained clergy can conduct its worship services. Any qualified (*i.e.*, one who is familiar with the prayers) male is eligible to lead the congregation. Since there are now a few women ordained as rabbis and the Conservative movement is arguing about a greater role for women, perhaps that word “male” may have to be changed some day.

like me who would be glad to share their Jewish knowledge, either on a voluntary basis (as I do) or for a small fee.²

There is also the Auxiliary chaplain program under which ordained civilian rabbis from cities and towns near military posts drop in once a week or so to conduct a service, lead a discussion, provide counseling, etc. But, since most of these rabbis have congregations of their own, they cannot provide their ministrations to the military on the Sabbath and Jewish holidays. "Civilian Lay Leaders" might provide a solution.

I am not saying civilians can be used to do away with Jewish chaplains. Just as Military Lay Leaders and Auxiliary chaplains are necessary because there aren't enough full-time Jewish chaplains to go around, I'm suggesting that Civilian Lay Leaders should be considered as an additional possibility. Fort Meade is proof that it can work. The Christian chaplains there seem happy that there is a Jewish Chapel program even if there isn't a Jewish chaplain.

Finally I've noticed a change in the type of young people who serve as chaplain's assistants, like the swing of a pendulum. During World War II, and shortly thereafter, the chaplain's assistants whom I met were devout lads with good knowledge of the Scriptures and the ins and outs of their particular denomination. Many of them were sons of preachers or rabbis who planned to follow in their father's clerical footsteps.

Just as I had been taken aback by those who called their chaplain by his first name, I was flabbergasted at the change that had taken place in chaplain's assistants during my 15-year absence. (I had a rough idea of how Rip Van Winkle must have felt.) I encountered fellows who blatantly admitted that they had applied for Chaplain's Assistant School because they knew it was "a clerical job in a nice clean office." They wouldn't have to crawl around in mud and dirt, carrying heavy equipment. They'd heard that chaplains were pushovers to work for, etc. I even met one Jewish assistant who was not only ignorant of his religious heritage but was practically an anti-Semite! I also met one young man who thought that, as a chaplain's assistant, he wouldn't be sent to Vietnam. Needless to add, he soon learned the fallacy of that belief.

² Actually I was serving as a Military Lay Leader when I was in the Army in Japan, except the term hadn't been invented yet. But I did have a title that deserves to be recorded for posterity: When I wrote to the Jewish chaplain at Corps level with a request or a report, I signed my letter, "Pfc Harry G. Rosenbluh, Jewish Chaplain, Camp So-and-So." He politely reminded me that the Army took a dim view of anyone, except members of the Chaplain Corps, calling themselves "Chaplain." Subsequent letters were signed: "Harry G. Rosenbluh, Jewish Assistant to the Christian chaplains, Camp So-and-So."

But recently I've been encountering more of the old-time assistants, those with a firm foundation in their faith. In fact, three of the chaplain's assistants I've had dealings with in recent years have gone from Fort Meade to a seminary. While the new breed of assistant is able to handle a typewriter, jeep, lawnmower, floor waxer, and all of the other non-religious equipment that their job calls for, they are equally at home with prayerbooks, vestments, and other ritual objects only chaplains and assistants are responsible for. If I hadn't had that 15-year hiatus in my observations of the Chaplaincy, I might have thought that there had been no change in the nature of chaplain's assistants. I'm glad, though, that I got to know the non-religious type because it makes me appreciate the modern religious chaplain's assistant so much more.

AFTERTHOUGHTS

I have a few other "mundane" observations and comments to make that don't really deal with differences or similarities in the Chaplaincy. Nevertheless, they are important to me and I feel they are worth mentioning.

First, I must not be the only one who finds the architectural layout of the cantonment-type chapel objectionable. Oh, I'm very glad that the Post Chaplain lets us use the one we have, but I am at a loss to explain why others (*i.e.*, chaplains) who have used them haven't raised a fuss to have certain changes made in their design.

It's bad enough that the light fixtures are the medieval, Gothic design with heavy frosted glass that allows only a dim light to penetrate into the room. It is just about impossible without firemen's ladders to reach those fixtures to dust them or change a bulb. When there is an evening service (as so many Jewish services are), those lights are totally inadequate. But, to add insult to injury, the switches for those lights are in the kitchen. Whoever opens the chapel has to walk the length of the sanctuary in the dark and grope around looking for switches. At the end of the service, after switching off the lights, it is again necessary to grope through the darkened sanctuary to get out. Why can't the switches be near the main entrance? Why can't there be two sets of switches, one at each end of the building?

But, as bad as the placement of the light switches may be, the location of the rest room—and why only one?—is even worse. If someone has to answer nature's call during a service, they have to march across the platform a few feet away from the officiating clergyman, in full view of the whole congregation.

And, in this era of fuel conservation, do we really need those

high-peaked ceilings? I've often wondered if the building couldn't be converted into a two-story structure, with the upper floor used either for storage or Sunday school classrooms.

One of the biggest problems with chapels today, frankly, is the large number of empty seats. It seems to me that the Army's recent liberalizations have encouraged military personnel to leave the post regularly. Inadequate on-post housing, more generous weekend pass policies (even in basic training), and the elimination of the draft have all contributed to the increase of vacant pews.

Oh, yes! One other "change" I should mention: Have you noticed how much younger today's chaplains are? When I was in the Army (in my late teens) I was struck by the "great age" of the chaplains. They were all at least 30. Several were in their 40's, and I'm sure one must have been about 50! Now I'm amazed to note that many of them are only in their 30's and a few may still be in their late 20's. Ah, well—that's why it's so much easier for me to call them by their first names now!

REFLECTIONS FROM THE ARMY PEW

Norene R. Evans

After years of examination I've reluctantly discovered that chaplains aren't God. They aren't perfect, any more than others found in the church. And that's as it should be.

On the other hand, God somehow seems more "human" to me than most chaplains. Jesus can put his comforting arms around me when I most need support, but I've met only one chaplain able to hug me.

Who am I? I'm an Army wife, a military dependent. My husband is a career man, my children "Army brats." I wait in medical clinics, commissary lines, and a dreary set of quarters when my soldier is away. And I turn to the chaplain as my pastor, teacher, counselor, and private representative from God.

This article, which I hope elicits thoughtful consideration, represents personal judgments. Additionally, it includes some input from friends and fellow chapel attenders I've known. Close enough for honest sharing, these friends have contributed their own thoughts on the practice of Christian faith in the military. Yet, for the most part, this must stand as my personal opinion at a specific time in life.

Chaplains fill a difficult role and I appreciate that. I try to understand where each is coming from, his unique humanness, and the fact that each has a denomination to answer to. Ministering effectively to the multi-denominational, service-oriented congregation has to be a near impossibility.

I cannot address the chaplain's role in his "profession of arms" as it applies to the soldier in combat, though I'm told that he usually reacts as a true man of God: immediately, efficiently, with love and compassion.

Speaking from the dependent's view, however, this has not

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always been my experience with chaplains. But first, let me tell you a little of where I'm coming from.

WHERE IT ALL BEGAN

A military chapel was the scene of my encounter with Christ, and I've grown in my faith fairly peaceably with his help and the aid of those who wear the cross on their uniforms.

Growing up in a small town under the umbrella of Christian standards, I had participated in church. In those days, and in my town, church was where the acceptable action was. If you enjoyed the "swinging" youth-group activities and sang in the choir you were lauded as a sweet Christian girl. The sad fact is that no formula for successful Christian living took root in me.

As a young person I'd had no spiritual experience. I'd never sought one. God was somewhere, but he was a far-away and judgmental God who had very little to do with me. In the way only a young person can, I agreed with some of my peers that "good ol' J.C." was only a hoax perpetrated on the weak and gullible.

When I left my umbrella and began adult life—marriage, children, a military lifestyle—and when the hard knocks of reality had me reeling, I began to rethink "good ol' J.C." I needed strengths, stability, *answers*—believable, relevant, specific answers as to how to achieve a measure of serenity in this experience called life. I was at the place where sanity meant finding something meaningful, more worthy of my struggle with marriage, moves, and alienation. I needed something more than the eat-drink-for-tomorrow-you-may-die (or be left alone) existence I perceived military life to be. My "parent tape" probably prevented a totally God-less life, and looking back I'm extremely grateful for that early training.

At any rate, one crisp Palm Sunday morning in New Jersey I decided to try church again. With a mother's nagging guilt about my children's lack of religious training, I gathered up the two older ones and apprehensively entered the Fort Monmouth Chapel Sunday School.

After settling the children, I found myself in the adult class. I listened intently to a chaplain describe a loving God who'd allowed himself to be cruelly put to death for the sins of everyday, ordinary, sinful (human) people like me. I heard that I was completely set right, fully accepted, and totally loved by him.

That night tears flooded my pillowcase. Desperate cries of

“Jesus, if you’re real, help me” were sent out. And Christ did indeed give me an absolute assurance of his reality.

How about that! A human need, a chapel setting, a man who preached no doctrine other than basic Christianity, led to conversion. No “Bible-thumping,” no “dunking.” No sprinkling, paper signing, vows of membership, or “rituals of circumcision” (as Paul put it) were required of me.

A simple but powerful message had been received. God loves me as I am. All who know the tremendous peace and gratitude of an intolerable burden lifted can understand why my loyalty is to Christ and my “denomination” is Christian!

THE FRUSTRATIONS OF FACTIONALISM

Denominationalism. Consider the word. Even trying to spell it can be defeating.

Because of the unqualified message which reached me, I’ve had problems with chaplains who are hung-up on their denominational dogma. I also fume at factionalized congregations. They both seem not only devisive and detrimental to the Church, but also defeating to the welcoming of the non-believer and skeptic into Christ’s family.

Over the years I’ve attempted to lure others into the fellowship of the chapel by sharing my own non-provisional belief, only to have them confused and turned off by denominational dictates. And this saddens me beyond words. For we in the military surely have a unique opportunity to be free of the pettiness of church labels.

Togetherness is where it’s at in the military. Our lives are filled with common happenings, with look-alike quarters, clothing, and facilities. And even more important, we share common problems. Why wouldn’t we naturally seek a common spirituality?

We should take pride in our togetherness, emphasize it, and speak of it in a church context too, rather than play the denominational tune so doggedly. We over-play that tune, as if the primary goal was to make more Methodists, Baptists, Lutherans, etc. “One body in Christ” is what I hear preached, but that’s seldom what I perceive.

Moving almost yearly during our seventeen years of military life, I’ve met numerous chaplains. And I’ve heard many of these men present God’s love tied up with confusing, frustrating and eventually defeating strings of qualification.

“*If* you profess publicly,” “*if* you are baptized”—this way or

that way—"if you are spirit-filled and show it by tongues," "if you are spirit-filled and *don't* show it by tongues," "if you tithe," "if you attend chapel regularly," "if you belong to PWOC or PMOC" (or at least serve as an usher, or sing in the choir).

Of course there are also the familiar "no-no's." "If you don't . . . drink, smoke, swear, dance, or wear improper clothing" (these are particularly mind-blowing when you consider the military, where they really live), "then you are acceptable to God!" "If" is the word that comes through loudest.

Where is that message I first heard? The work's been done, period. It's about love reaching out in love, to bring forth love. Christ required nothing more of men than the willingness to believe, of that I'm positive. Obviously, I'm not dealing with the long-range Christ-centered life, the definitive results that come with time and growth. But whether long-range or immediate, only the solid fact that no strings are attached to the appropriation of God's love is the real message. It's free, despite whatever externals (actions, habits, position) a person has included in his or her individuality. Let me cite some cases to the contrary.

SOME UNSAVORY EXPERIENCES

A young woman, leery of organized religion, came to test the water in an adult discussion class. She was approached by zealots using words like "spirit-filled," "praying in tongues," "laying on of hands," and was so frightened and repulsed that she fled. She was convinced that the congregation was a hotbed of self-righteous cultists.

I remember a sweet woman who had a drinking problem. She became sober and sought spiritual support in the chapel program. But she was visibly ostracized in the pew, at coffee call, in PWOC meetings, etc., because of her previous reputation for martini lunches and cocktail party incapacitations. Evidently, that chapel family believed in prior qualifications.

A general officer of my acquaintance rebuffed my invitation to chapel admitting he'd been completely put-off by the obsequiousness shown him in chapel. He had obviously been given the impression that his rank was the only key to his acceptability in the chapel community. At the same time, I've seen bird colonels wear their rank as if it were a halo bestowed by Jesus himself. And I've known NCO chaplain assistants so puffed up with their chaplain's righteousness (rank and/or denomination) that they alienated chapel co-workers.

Oh, how worldly status or position can disrupt togetherness in the chapel! At times I question the need for rank among chaplains, or the wearing of uniforms in chapel, but in fairness I know there is another side to this.

After my 18-year-old daughter's miraculous recovery from severe illness and near death, I joyfully shared with my chapel family my own renewed faith as well as my daughter's personal experience with Jesus Christ and her resultant conversion to the Mormon Church. But my joy was dimmed considerably by the comment, "She converted to Mormonism? Now we must really pray for her!" (Let me also insert here that during this time of my family's need we had any number of chaplains responding. As in combat, that was a crisis arena. In the hospital we received the prayers and comfort of Jewish, Catholic, and Protestant chaplains alike, no questions asked. But occasionally some seemed so overly somber and pessimistic that I wanted to ask: Don't we believe death will bring us to a joyful reunion?)

When my daughter returned home, the chaplain visitations continued and were filled with concern and well-meaning. Amazingly, however, in the face of an obvious, medically substantiated miracle, one representative of the all-powerful Creator could only stand tongue-tied, head shaking.

You may say the instances of intolerance I cited are isolated, rare. Unfortunately, they are not. I'm convinced that our intolerance, individually or collectively, is often nourished by denominational bias; we chase people away from chapel because they conclude it doesn't fit or that they're not acceptable. After one or two turn-offs, many may give up in emptiness, perhaps with thoughts like these:

"God's love may be real, but it doesn't seem worth the effort."

"How can those church people always be so sure of everything?"

"With my kind of thinking, God doesn't want me."

"Maybe on the next tour I'll find a place that fits."

People in the military feel a great need to experience roots, physical, emotional, and spiritual belonging. Families continually endure separations. Fears and dangers, real or imagined, are a threat to peace of mind. Instability shakes the outer foundations of life and a sense of identification is a very real need.

I want my chaplain/pastor to meet most, if not all, my church-oriented needs. Call it selfish, immature if you will. But I'd rather not have to go to several different pastors to fill these needs.

Several years ago my family attended a battalion chapel service. The man was our chaplain, a fine preacher and a compassionate man. Naturally I wanted him to share the baptism ritual of our eldest child. When he refused because we didn't belong to his denomination, I felt betrayed. This was my problem, not his. But I was left hurting. I took my child to my hometown minister, whom I neither knew nor related to, for a ceremony that had little meaning for me.

On our next assignment I deliberately sought out a chaplain of *my* denomination. But the doctrine of my youth no longer jived with the me who had grown up. I was a Christian infant, yes, but one not placated with easy platitudes and shallow rigidity. Again frustration.

Yes, I tried Bible study groups, led by laypersons. For the most part, however, I found them to be sanctioned propaganda pushers, having their own "right way" to interpret Scripture. When I expressed doubts and questioned "Holy Scripture," I was answered with patronizing pats and putdowns: "If it's good enough for Paul and Silas, it's good enough for me." Since I hadn't yet learned to trust my own experience with God, my solution was to simply avoid small study groups. (If at all possible, adult classes and Bible studies should be led by chaplains, preferably those steeped in the ways of tolerance.)

At this point, discouragement with the organized church system had me totally weary of dressing, attending, and participating each Sunday. Still, God had never deserted me and his Book did say to gather in fellowship, so I continued attending chapel.

Why didn't I seek a civilian church? I resisted going downtown because my original experience with Christ had been in the chapel and loyalty drew me there, not to mention that somehow, the people at Post chapels are *like me*; they are military.

So I continued searching for my chaplain "for all seasons." I found one who allowed, even shared my doubts and questions, my quibbling with the disruptive factionalism in the chapel. Unfortunately his doubts robbed his sermons of personal conviction. Like a valiant but crippled bird, his messages would attempt flight, then plummet into confusion, quite like my own agonizings. In Christian love, this man is dear but my pastor he could not be.

I needed a spiritual teacher who from his own strength could

understand and allow my struggle through those enigmatic, seemingly contradictory Bible passages. I wanted a personal “Rep” from God, someone who, like at Pentecost, spoke *my* language.

Finally realizing I was seeking Christ himself, incarnate in my chapel pulpit, I was able to settle down and make peace with the chaplaincy, my multi-ministers. But the point is: Is my experience of faith-life in the military chapel that unique?

God’s military house is far from full of enthusiastic people. Couldn’t we make new attempts to emphasize togetherness in the entire chapel program, stress our likeness?

SPEAK TO MY NEEDS!

Finally, where are the chaplains who, from the pulpit, frankly and perceptively translate the Bible to the real life problems of similar people trying to cope with a similar lifestyle? I know only a few who’ve come close to speaking about me, Mrs. Army Wife, where I really live.

During worship I hear Scripture read, and if it’s from the King James version, I get lost in the “thou shalt” and “yea verily.” Then I hear the chaplain elaborating on how Jonah was sent to Nineveh or how Stephen died for his faith, rarely transforming that time frame into today. It’s nice to know the Book better but honestly I have trouble relating the Bible *to me*. I need specific examples from today’s world. It’s a sinful, dirty world, yes, but so was the world in the year 1 A.D. Spell it out for me. We all know the words and themes of life in the here and now, but most ministers don’t seem to think the pulpit is a proper place for today’s language.

Words like “drunk,” “spaced-out,” “worried,” “putdown,” “depression,” often seem hidden. We need sermon topics with people-problem themes like adultery, child-abuse, divorce, TDY separation, and alcohol abuse (as related to cocktail parties). Themes from today’s realities will get people’s attention, and that’s the idea isn’t it? We want to help people tune-in to the answers God has.

Consider the popular magazines and books that hook people’s attention and sell them ideas. The language is frank, to the point, and gut-level. The beginning and ending are usually real “grabbers,” and the stuff in between is thought provoking, sometimes satisfying. Why can’t the methods of best-selling writers be used to sell God’s message?

Translate Scripture into understandable language that’s usable. Churchy cliches like “redeeming grace,” “repent and be

saved,” “born again,” “pray in the Spirit,” mean little or nothing to the wife sitting in the pew worrying about her husband’s orders to Korea. And you certainly won’t have the attention of the mother whose son is into drugs, not to mention the son who is already so turned off by empty religiosity he couldn’t be dragged into church. The wife whose husband is messing around on that TDY trip (or vice versa) doesn’t have the psychic energy to absorb “positional grace.”

There’s the guy who attended a mandatory cocktail party last night, even though he knows he has a drinking problem, and you speak to him about “salvation by grace.” (I once asked a chaplain if he knew of or ever referred people to facilities like mental hygiene, the drug and alcohol program? Had he ever directed people to marriage counselors, child psychologists, the fellowship of A.A.? He replied in the negative. Recognizing God’s power, don’t we realize he empowers others?)

And I feel for the young man or woman who hasn’t even decided whether there is a God, but hears about the punishment for disobedience; condemned to “eternal fire”—whatever that means!

Personally I need a chaplain to speak about the fact that the husband whom I love, my children’s father, whom they can hopefully love and admire, is trained to kill. Just because we serve in the defense of our country, is it a sacrilege to talk about men being trained for combat, to kill or be killed? My insides lurch when I consider this and I’d like to hear God’s word on the subject.

An honest confrontation of the gut-level issues of today’s military people might lesson the number of counseling sessions a chaplain has on his week’s agenda, as well as convince people to seek answers in chapel each Sunday. When the chaplain addresses people problems from the pulpit, people can relate with him (and the One he represents). They can cope with pent-up emotion and make peace with worries that otherwise might build to the breaking point.

I’m asking for relevance from the pulpit. I’m saying I need the Bible made meaningful for my life today, in words I understand, about issues I face.

The Church on earth—the people, all of us—is God’s beloved creation. And we humans, made in his image, inevitably, inexorably strive to grasp his loving hand.

I know God loved me when I met him and he still loves the unstable, doubting, addicted, unfaithful entirely human person I remain.

THE CHAPEL PROGRAM AND THE RETIRED COMMUNITY

Colonel John W. MacIndoe
U.S. Army, Retired

The role played by the chapel in the lives of military retirees and their spouses is directly proportional to the input of all participants—chaplains and congregation. This role will vary from post to post because of the varying missions of the chapel, *i.e.*, troop versus community support. In most cases, however, it is believed that the “Post Chapel” will be oriented toward a community support mission and the troop support mission will be filled by unit chapels. For example, in my day at Fort Benning the Post Chapel provided support to the families on Post and those retired families living in the Columbus, GA, area and the tactical troops stationed off the main post were provided with their own chapels.

This article is based on my experience at the Fort Myer (Virginia) Post Chapel Protestant activities which enjoy the participation of a relatively large number of retired families.

In an article by Michael P. Briley in the August-September 1977 issue of *Modern Maturity* (a publication of the American Association of Retired Persons) retirement was listed tenth among 43 of “Life’s Most Distressful Situations.” It is! Many a tear creeps down those weather-beaten faces reviewing the troops for the last time. Even though you retire in the vicinity of a military installation and you continue to use the commissary, the Post Exchange, the Club, and the dispensary, there is a distinct feeling that you are fading away, that you are out of touch, that you don’t belong. I’ve been told this many times and I saw it happen often before I retired. I felt it too, but to a lesser degree. I credit a large portion of this lesser degree to our participation in the Fort Myer Chapel program.

Christian living has been a part of me as long as I can remember. During the late 1920’s I was living with an aunt and uncle

Colonel MacIndoe graduated from Pennsylvania State University in 1942 and was commissioned a second lieutenant in the U.S. Infantry. During his career he served at all echelons including Theater level. Since retiring in 1972, he has been active in a broad range of community and religious activities. He and his wife live in Arlington, Virginia.

in a small rural town in central Pennsylvania which had a preponderance of people of Swedish descent. In fact in the town's two Lutheran churches the only language used was Swedish. I earned two gold pins for two years of perfect attendance at Sunday School even though I could not understand a word of Swedish! In later years and elsewhere, through my participation in the youth choir in my own church, I became involved in the regular worship services. Although I was not very active during most of my college days, in my last two years I again sang in a choir. That was in a Baptist church. Although I was a Presbyterian, my future wife and her parents were Baptists.

But from the time I entered the Army in May 1942 to the present day, my wife, I, and our children (while they were still at home) have been active in the military chapel wherever we had been stationed. We have sung in choirs, directed choirs, taught and supervised Sunday School, participated in Protestant Women and Protestant Men of the Chapel, and ushered. We found, during my thirty years of active service and twenty station changes, that early involvement in the chapel activities at our new post helped us to get settled quickly and make new friends.

I was assigned to the Washington area for the first time in 1961, as a student at the National War College. We had joined the Fort Myer Choir upon our arrival and, except for a fourteen month tour at Fort Lewis, WA, we have been participating in the Fort Myer Chapel ever since. My wife continued in the choir even while I spent a year in Southeast Asia.

Prior to my retirement in 1972, my wife and I decided it was time to give up singing in the choir. Still I became an usher and we both continued our attendance at Sunday worship. Therefore, even though I retired, we were already members of an on-going community. Through my participation in the Chapel activities we maintained a contact with the military community, both active and retired. The trauma of retirement was thus reduced and we entered this new phase of life with eagerness.

The situation at Fort Myer is probably not unique. Wherever there is a significant number of retired military persons participating in the chapel program, they make up a "home-church type" congregation and provide the continuity which would not otherwise exist in other military chapels. This is an important factor which every chaplain should note. Most of the chaplains at Fort Myer, during the last sixteen years of my experience, have realized this. Consequently, a regular attendance has been maintained and the support by the congregation has not waned. Approximately half of the

Protestant Choir is made up of retired persons or their wives. The backbone of the Sunday School program comes from the retired community. The conduct of Chapel suppers is made easier by the participation of retirees. A recently launched Parish Development Program with its Parish Council is gaining ground in large part due to the participation of members from the retired community.

Obviously, this is not a one way street. Chapel activities are offered because the entire community wants them and because there are chaplains who are willing to accommodate the whole congregation, both active and retired.

Most military people are moved frequently, and seldom to the same post twice. As a result, when retirement approaches they begin to search for somewhere to settle. Back home is usually out because the old gang has moved. Many move to some location where they have never lived or even visited simply because it offers "a life in the sunshine, golf, and fishing year 'round." While some are successful at this, many more find it to be tragically lonely—a life among strangers without family or friends nearby. On the other hand, many retire at or near their last duty station for many reasons. They own a home, they've secured a job, or they just like the location and convenience. Many of these retirees not only take advantage of the logical support of the nearby post, but of the spiritual support as well. Most often, I would venture, these people turn to a military chaplain for help and advice rather than to a civilian minister. There is that feeling of still belonging—an "old-fraternity-brother" tie, so to speak. Some may never feel totally at ease in the civilian community simply because of that lack of common experiences with their neighbors.

An important factor every chaplain ought to consider is that incentive for the participation of retirees in the chapel program. In many cases, now that they are retired, they have time to do many of the things they had to forego previously because of long office hours, TDY, being on call and the like. They now have time to sing in the choir, be an usher, teach Sunday School, attend an adult Bible class or go on a retreat. Many have feelings of obligation or personal duty toward the chapel just as do church members in a civilian community. They may want to have some responsibility.

Retired members of a congregation enjoy the same aspects of the chapel program as do those still on active duty, but in a more unique and reciprocating manner because they are not transient. They get more of a feeling that what is there is theirs.

The Fort Myer Chapel has been blessed for many years with

outstanding organists/choirmasters. Music is a very important part of the worship services. All of the congregation takes the music seriously but perhaps those who are retired a bit more so because of that sense, mentioned above, of its being theirs. Fortunately, most of the chaplains have recognized this and have been open to the advice of the organist/choirmaster on music matters. Reciprocally, the result is continued enjoyment of the dignified and scholarly music by the congregation. This applies to the regular services as well as special programs.

Fort Myer has been blessed over the years with a series of outstanding chaplains. They have come with the highest academic credentials. The congregation, like those on many other posts, is above average in their intelligence because of their academic backgrounds, travel, and experience. They require a speaker of unusual ability and knowledge to maintain their interest and attention. Because of the quality of the chaplains assigned to Fort Myer, and the fact that most learned quickly to appreciate the uniqueness of their congregation, both have benefitted. As a result, a high interest among the retired community in the worship services at the Chapel continues. This is particularly significant when one realizes that they come from all parts of the greater Washington area. They are willing to sacrifice and drive considerable distances just to attend the Fort Myer Chapel.

Chaplains must also make sacrifices to fulfill the obligations imposed by maybe retirees. For example, members of our congregation may be hospitalized in military facilities at Fort Belvoir, VA, Walter Reed or the Veterans Administration Hospital in Washington, D.C., or Bethesda Naval Medical Center or Andrews Air Force Base in Maryland. With all their duties during the week, including the military funerals at Arlington National Cemetery, time for such visitations must come from other than the so-called normal duty hours. Likewise, members of the congregation confined to their homes live in scattered locations at relatively great distances from Fort Myer. Further, some of the activities which involve retirees require the time of the chaplains at night and on weekends.

The compassion shown by a chaplain in times of personal tragedy is always fully appreciated by the members of a congregation. This is particularly true of retirees because they are of an age group when such events can be expected more frequently. Because of their age also, retirees are less likely to have relatives in the area to whom they might turn in a time of stress. The chaplain often is their only solace.

My attachment to the Fort Myer Chapel is no different than

that of a man who remained a civilian and still goes to the same church he did as a boy. We contribute our time and money. We enjoy attending services for the music, the message, and the fellowship with other retirees with whom we have much in common. My mother-in-law was buried from this Chapel and our daughter was married in it.

The Post Chapel serving the military retired community plays the essential role of ministering to the spiritual needs of its members. Such needs, properly responded to, can result in an attitude toward life as written by Robert Browning in "Rabbi Ben Ezra":

Grow old along with me!
 The best is yet to be,
 The last of life, for which the first was made:
 Our times are in His hand
 Who saith "A whole is planned,
 Youth shows but half; trust God: see all nor
 be afraid!"

ONE LAYMAN'S VIEW OF CONTEMPORARY PREACHING

J. Frank Henderson

I am a layman. I hear approximately 175 homilies at Mass in the course of a year: on Sundays, at two or three weekday Masses a week, at retreats, funerals, etc. Of those, usually only 4 or 5 strike me as being very good, and another 10 to 15 as reasonably good. Most are simply mediocre, and a fair number are bad enough to make me resentful or even angry. Other persons may be more blessed than I with good preaching, but most "hearers of the word" that I talk with have generally similar experiences. Surely this is not the way it is supposed to be! What, then, really is the problem?

Part of the problem may be with me, the one preached to. Perhaps I do not try to listen, perhaps I do not appreciate the difficulty of preparing a good homily, perhaps my criteria are too strict, perhaps I am afraid of confronting God's words in my own heart. It is true that some preachers have such a bad reputation with me that I really do not give them a fresh chance each time. In general, however, I believe that I really do try to listen. Each morning I meditate on the gospel reading of the day, I study Scripture and help to train lectors, and I participate in the planning of eucharistic liturgies. Once in a while I am asked to preach in some parish and I have faced both the problem of preparing a homily and the sea of waiting faces. I know that it is not easy to preach well, and I do sympathize with those who have to do it day after day, week after week.

Merely complaining about the state of preaching, however, will help neither me nor the preachers. Reflection on the homilies that I hear has led me to conclude that the problem is deeper than simply inadequate preparation or the personal limitations of individual preachers. The fundamental problem is that what I feel that I want and need in a homily is quite different from what the preacher

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either is willing or able to provide, or what he thinks I want and need. I have identified four points on which preachers and I often seem to have different ideas; from my point of view these are "problems."

The first problem is that preachers often do not seem to see the homily of the Mass as an integral part of the eucharistic celebration. That is, their preaching is not informed or influenced by a theology of the eucharist as a whole, and even most reasonably good homilies could just as well be given at various non-eucharistic services of the word: a Scripture study class, a Knights of Columbus or Sodality meeting, or even a service club luncheon. The homily of the Mass, however, is not supposed to be primarily didactic: a lecture, seminar, learned paper or catechism lesson; nor should it be uninformed or unprepared conversation, nor a pious "fervorino."

In the eucharistic celebration we appropriate or participate in, in a mysterious way, the death and resurrection of Jesus Christ. We experience the presence of Christ in several ways, and should be transformed a little more into his likeness. We are comforted and challenged, we give thanks to God and offer ourselves, we receive peace and life in his Spirit. According to the Constitution on the Sacred Liturgy and the General Instruction of the Roman Missal, the homily is an integral part of this. Flowing from God's word in Scripture and Christ's presence in the lives of his people and in the celebration, it should truly be part of the experience of dying and rising in and through which we meet Christ in the eucharistic celebration. I believe that a eucharistic homily is a unique type of preaching whose nature is based in an important degree on the eucharist itself.

The second problem is closely related to the first. Although the eucharistic celebration is a unity composed principally of the liturgy of the word and the liturgy of the eucharist, in practice the homily most often refers solely to the Scripture readings. Almost always the homily follows the proclamation of the word as if nothing else came afterwards; often it does not even lead smoothly into the Creed or General Intercessions. A year or more can pass between homilies in which I hear any meaningful allusion to the liturgy of the eucharist, and for all intents and purposes there seem to be two separate services (word and eucharist) that just happen to be held one after the other.

This of course is not supposed to be the case at all. Ideally, the homily not only explains, develops and reflects on the message of the Scriptural word and refers this to the daily lives of the

people, but also leads the community to the celebration of the liturgy of the eucharist.

The next problem is that preaching often is a “head trip,” something coming from the head of the preacher and addressed to the heads of the congregation. However, to be successful—in my opinion at least—preaching must instead be “person to person” rather than “head to head.” To preach “person to person,” the preacher himself must first encounter the scriptures with his whole person. God’s word must first of all touch him, convert him, change his life in some way. This dying and rising can then be shared with the community in a way that can lead to its conversion.

Thus both the preparation and the delivery of the homily must not only be done prayerfully, they must both be prayer. This can be threatening. The preacher has to open himself up, has to share at a disturbingly deep level, with those for whom he is trying to break the bread of the word. It is so much easier to stay at the level of the head only, where one really does not have to commit himself so deeply. (Lest I be misunderstood, I do not wish to downgrade the intellectual component of the homily. Both Scripture and contemporary issues should be given serious study, and the homily should be intellectually respectable both in form and content.)

The final problem concerns that “full, active and conscious participation” in the liturgy that is spoken of in the Constitution on the Sacred Liturgy, preachers often seem to think that the homily is exempt from this general rule. Because the congregation usually is silent during the homily, it is generally implied that the role of the congregation is a passive one. The techniques of preaching generally encourage such passivity. And yet silence need not be equated with passivity, and in fact effective preaching requires that the people do take an active role. They need to appropriate the message of God’s word to and for themselves, and not simply be passive sponges. The word must come home to each individual, it must be grasped and wrestled with; it must be heard and not just listened to. Preaching which is only intellectual, or which goes too fast for people to absorb, or which tries to cover too many points, or which gives examples that are irrelevant to the people, or which is delivered in an impersonal manner, makes active participation difficult, even if one tries. Certainly such techniques encourage passivity on the part of the congregation.

I suggest that the preacher must first be sure that he really does have the close attention of the congregation; certainly this should not be pre-supposed. To do this requires that he start where

the people are, not where the preacher is. Then he needs to lead them to realize the presence of the word in their own life and allow them to respond to this discovery with gratitude and thanksgiving. The preacher also has to ask questions—often uncomfortable questions—or lead the people to ask these questions of themselves. And there must be time to wrestle with the challenge of the word, as well as to repose in its comfort.

I realize that active participation in the homily may threaten some laypeople, just as “person to person” preaching may threaten some preachers. However, if the preacher has experienced in his own heart the dying and rising which comes from encountering the word, then he can with some confidence lead other hearers of the word to the same dying and rising.

BOOK REVIEWS

THE LIVING PARISH: A BELIEVING, CARING, PRAYING PEOPLE

Joseph M. Champlin

Ave Maria Press, Notre Dame, IN; 1977

The dark cumuli of Vatican II are slowly fading, and Father Joseph Champlin is a rainbow. Theologians, Scripture scholars, liturgists, moralists and their legions of amateur followers still joust. Champlin ignores them. He's too busy pastoring his Catholic sheep and doing it remarkably well.

Thoroughly steeped in the Council's documents, Fr. Champlin pours these out over his flock. He's a bridge between paper and people, theory and practice. Many priests, awed by the Council, are not sure how to implement it in the pew. Yet that, after all, is precisely what the Council was about.

Father Champlin's forte is to translate Vatican II thrusts into flesh and blood. He does this with consummate skill and confidence. We simple pastors, unskilled and unsure, can study his techniques and recreate them in our own parishes. With intuitive insight into sound mainstream Catholic thought today Champlin shares his expertise with his beloved parish and with us.

THE LIVING PARISH is trailed by three dynamic adjectives: a believing, caring, praying people. Avoiding high doctrine and theory, the author works with the nuts and bolts of parish life. The parish council, staff meetings, starting community and creative approaches are all painted in living color. One swears Father Champlin is writing *as* he's experiencing all these facets of parish life.

This pastor for pastors very obviously has compassion on us Catholic multitudes.

Today many of us, priests and people, are like sheep without a shepherd. He leads us out of confusion into a genuine Christ pleasing life style for today's parish.

Always insisting on the primary importance of the Sunday liturgy, Father Champlin walks us through the other Sacraments as well: First Communion, Reconciliation, Marriage, Anointing are all thoroughly discussed from a fresh exciting perspective. The Holy Spirit of Christ breathes out of every page.

This book would serve excellently as a parish manual for pastor, priest, sister, brother, council members, religious education coordinators and, of course, the people in the pews.

Father Champlin, at one point, goes off on an interesting and, therefore, forgiveable tangent. He describes his encounter with Father Dan Berrigan S.J. with wholly different attitudes and life styles. These two priests still found common ground. To me their relationship seems to have highly favorable ecumenical implications for all.

At the end Father Champlin goes out on a limb. He describes the Church

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and parish of 1987. His prophecies are a healthy mixture of optimism and realism. The reader takes away with him a feeling of hope and confidence in our future. Father Champlin persuades us that despite our present confusion and turmoil, all's right with the world and all's right with the Church.

—ROGER T. DUNN
Chaplain (LTC), USA

HOW SHALL THEY PREACH

Gardner C. Taylor

Progressive Baptist Publishing Co., Elgin, IL; 1977

Too many books on homiletics tend to resemble sex manuals. They lead the reader to believe that the subject merely requires a certain proficiency in mechanics or technique. Too little is written of the great mysteries, the heavy responsibilities, or the fascinating beauty involved. Emphatically, *HOW SHALL THEY PREACH* is *not* such a book!

Gardner Taylor's work, based on his Lyman Beecher Lectures (1975-76) at Yale Divinity School, deals with the real heart of Christian preaching. Illustrated with a series of Lenten meditations, the book surveys the common vanity of preachers overshadowed by the incredible love of God. No one can really preach, he alludes, until he is painfully aware that "what is wrong with the hearers is the same that is wrong with the preacher." "So the preacher," he maintains, "must be willing to look deeply into himself, for in those depths, touched by the light and flame of the Gospel, will much of one's preaching find birth and life."

Taylor's book reminds me of a sermon once delivered by Fulton Sheen. After reviewing the beautiful homiletic techniques of Saint Paul on Mars Hill, Sheen pointed out that Paul's message was a failure. It was from that point on that Paul had recognized the one thing primary in preaching—to know nothing among people save Jesus Christ and him crucified. Taylor's emphasis is essentially the same.

Taylor, as many know, has been the pastor of the 12,000-member Concord Baptist Church in Brooklyn. It would appear, from this book, that the only "big name" the Concord members flock to hear is Jesus Christ.

With prose that often borders on poetry, Taylor offers a real treat to all concerned preachers. Here's a book on homiletics that won't tell you how to write a sermon—but it will inspire you to preach and humble you with the great responsibility of that task.

—RODGER R. VENZKE
Chaplain (LTC), USA

TILL DEATH DO US PART OR SOMETHING ELSE COMES UP

Zane Alexander

The Westminster Press, Philadelphia, PA; 1976

Zane Alexander's clinical experience as a counselor led him to conclude that something was basically wrong with the institution of marriage. He wrote this book "to analyze the structure of the institution of marriage and to make recommendations to improve the quality of married life."

For the accomplishment of those rather heavy purposes, he chose to tell case stories that combine many actual case histories into a thematic "fictional format." Each story has comments and questions at the end; these serve as group discussion starters and/or helps for personal reflections upon some of the implications. They are not summaries but are meant "to initiate thought patterns . . . relevant to human life." There are sixteen stories grouped under headings like "Husbands Don't Last Forever," "Wives Don't Either," "And It Would Be Boring If They Did." Marriage as an institution that doesn't always work is considered. The final chapter encapsulates some of the writer's philosophy about marriage and offers "practical recommendations . . . to improve married life and . . . enable the most important institution of our culture to survive."

At 43, Alexander has accumulated considerable expertise and experience. His credentials seem impeccable: marriage counselor, seminary Teaching Fellow, minister, Clinical Member of the American Association of Marriage and Family Counselors. His book reflects all that. It's a very practical and useful collection that cannot help but stimulate lively group discussions; individuals, too, of high school age or older, ought to benefit from a thoughtful perusal and consideration of its pages. Conceivably it would serve well as a premarital gift or loan from the chaplain to prospective married couples.

—WILLIAM E. PAUL, JR.
Chaplain (COL), USA

PAUL FOR A NEW DAY

Robin Scroggs

Fortress Press, Philadelphia, PA; 1977

Scroggs sets out to engage his readers in the "fruitful agony" of a "joyous reappraisal of the self." He succeeds with this sharp little book. He succeeds because he moves the heart of Pauline thinking from the abstract to the concrete. Scroggs sees much of traditional and contemporary rejection of Paul as based on the haunting knowledge that he is "too hot to handle." Thus, "misunderstanding" of Paul is somehow deliberate, . . . "intended to distance or domesticize a thinker who calls so many of our pious values into question, a thinker who would jar us loose from all the supports and crutches which are absolutely essential to us. . ." (p. 3).

Scrogg's hermeneutic has obviously been shaped by Bultmann, Buber and Brown (Norman O.), along with Freud and Marcuse. Consequently, his language is Bultmannian, his mood warm and human, and his mode of interpretation psychological and existential. Hence, some readers will find his interpretations of classical Pauline doctrines to be refreshingly alluring; others will simply punt and remain unaffected by what they read. In any case, thus viewed, sin transcends "the usual notions of unrighteous conduct." We can now speak of . . . "sinful existence, an existence which contains within it qualities of impotence and hostility toward God. . ." (p. 8). Justification, then, becomes one's life project. Disobedience is the attempt to establish one's own justification. Justification is eschatological creation: The leaving of one world and the entering of another. (The culture of sin and death and the culture of grace are two completely different worlds). This is possible because the new world has already broken into present time and is in the church existing reality (realized eschatology). Justification as eschatological creation is God's way of saving man *into* authentic human existence. "What God always intended for persons is authentic human life" (p. 19).

Faith is described as "eschatological existence," to employ Scrogg's term. Summarized lightly this means the restoration of continuity between God's intent in creation and the world of history in which man is rooted. *In Christ, by justification through* the sheer gift of faith that new world is now brought into existence. The quality of this new life is one of self-acceptance, love, joy and peace. To reject the free gift is to remain in a posture of disobedience. In contrast, to live in faith is salvation, for faith is practically obedience because "The eschatological mode of being is faith. . ." (p. 27). Scroggs sees Paul as generalizing on the characteristics of this mode of being in Galatians 5:22-23. Of course, the reality of this eschatological existence is wholly dependent on the believer's willingness to accept the free gift of God in Christ.

The logical next steps in interpreting Paul are easily taken by Scroggs: He sees the Church as "Eschatological Community" where "authenticity exists in the mutuality of loving" (p. 39). Not a brand new concept, but beautifully said. (It will preach!) Ethics then become "Eschatological Action." Scrogg's sees Paul as rejecting the tendency to create a set of rules as guidelines for action. (Scroggs rests on Aquinas on this). Paul, he insists, ties action to *eschaton*. The believer's act is an eschatological act, the result of the power of the Spirit of God. The basic norms of Pauline ethics, then, are (surprise!) not the teaching of Jesus, nor Greek wisdom or religion, but his own insight as a justified person and the self-authentication that arises out of the life lived in faith. Those looking for ethical

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guidelines in Paul will find them in the words like freedom, peace and love, or his statements on marriage and worship. But in the final analysis, the searcher of Paul is likely to discover as Scroggs does that ethical action depends more on the quality of the existence of the ethical agent than on anything else; and it is God through Christ who affects the quality of existence—even ours in this “new” day!

—RAY A. STRAWSER
Chaplain (LTC), USA

SERMONS FOR THE CELEBRATION OF THE CHRISTIAN YEAR

Vance Barron

Abingdon, Nashville, TN; 1977

The sermons in this little volume—eight of them—“are offered as an example of one pastor’s attempt to let his preaching follow the shape of the Christian Year.”

The preface presents a wonderfully succinct summary of many of the best reasons for following the Christian Year in worship and preaching. The author expresses his opinion that *any* Christian assembly for corporate worship involves liturgy and that a non-liturgical church doesn’t really exist. He asserts that when any congregation’s worship follows a seasonal pattern of Scriptural events, *e.g.*, Jesus’ birth, death, and resurrection, the Day of Pentecost, it is liturgical and follows the Christian Year.

Barron also notes the need for renewal and reform of the always related activities of worship and preaching. He regards “experimental worship” as inadequate, and denigrates change merely for the sake of change. He recommends building on the experientially proven and tested Christian Year as a solution, which provides the qualities of “unity, direction, and wholeness” in both worship and preaching, and some discipline for the interpreter of the Word.

The sermons themselves are oriented to the Advent, Christmas, and Epiphany seasons, Eastertide (2 sermons), Pentecost, and Trinity Sunday. Each combines an Old Testament and a New Testament Lesson, some from traditional principal lectionaries, some not. Each is a polished gem in straightforward, uncomplicated English; the various illustrations are most apt; the Gospel is clearly and forcefully proclaimed. Each represents the distilled essence of many facets of the art of preaching; as one reads and discerns, one experiences enlightenment and discovery learning. The sermons seem particularly suited to devotional use in terms of introductions to the successive seasonal themes of the Christian Year.

Vance Barron is a mature Presbyterian Christian, pastor of the University Presbyterian Church, Chapel Hill, North Carolina. He is obviously a gifted preacher and writer, and has several volumes of sermons to his credit.

—WILLIAM E. PAUL, JR.
Chaplain (COL), USA

BEFORE THE OFFERING: MINI-MESSAGES ON GIVING

H. Raymond Bayne

Baker Book House, Grand Rapids, MI; 1976

Money matters! Every American knows that, but that knowledge has special meaning for the clergy. For some it means drudgery; the drudgery is in having to "raise" money without battering the faithful with unmet church budgets, building or missional needs in an attempt to remain solvent, if nothing else. Who of us has not been frustrated by the need to mention money matters while at the same time trying to avoid the subject? Like the author of this practical guide to talking about money, most clergypersons probably resolved at one time or another "never to preach on money." Our logic was sound—or so we thought—but soon we found that our logic and economic needs were two different realities.

Sooner or later the minister of a congregation must talk about money. Bayne offers a series of evangelical mini-messages to facilitate meeting this necessity. He has created 52 textually oriented talks focused on special Sundays and seasons throughout a typical year. His work is pragmatic, helpful and suggestive. He usually employs the King James text, but this could be adapted by those who think of KJV language as antiquated. It's Bayne's idea or method that is positive and offers a creative way out of having to say something about money at the time of the offering during worship.

The texts Bayne selects for his mini-messages range from Genesis through the New Testament Epistles. To this reviewer he seemed weak on Gospel selections and strong on the Epistles. Interpretations frequently tend to be more literalistic than some will find acceptable, but generally the messages sound positive and helpful. For those who believe in systematic, proportionate giving based on a Biblical theology of personal stewardship, Bayne offers an approach worth trying: When all else fails, preach a little message on giving just before receiving the offering. Doing that may well demonstrate that money matters, but more, it may prove that a Biblical message matters more than money!

—RAY A. STRAWSER
Chaplain (LTC), USA

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